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The Churchman.

Episcopal Polity.

The following is the "General Summary" of Mr. Marshall's valuable work on the Episcopate which we noticed a few weeks since.—*English Churchman.*

It only remains now, in the first place, to recapitulate the different arguments, and combine the separate proofs, which have been employed or collected in these pages. And this may be done in a few sentences.

(1.) The primary objection to the Catholic System, which lies at the root of the whole subject of Church Polity, and which in many minds appears to be held almost unconsciously, and quite independently of any process of reasoning, is this: that "if it had been of divine appointment, it would have been more *plainly* set forth in Holy Scripture." To this assumption,—for it does not even claim to be more,—it was answered, in the first place, that the objection applies to many of the acknowledged fundamentals of Christianity, and therefore proves too much; in the second, that it is equally fatal to one system of Church-government as to another, and therefore to all systems whatever; and in the third, that it was the very argument urged against the facts of the Gospel—as the Resurrection—and its essential doctrines—as the Holy Trinity—by every class of heretic and unbeliever from the Apostolic age down to our own. It is an objection, therefore, not so much to Episcopacy, as to Christianity.

It was contended, in the next place, that not only does this supposed *à priori* objection fall to the ground, but that there are antecedent probabilities *in favor* of the Catholic Polity such as really determine the whole question of its origin without the witness either of Scripture or history, and constitute in themselves an evidence approaching as nearly to demonstration as the nature of moral subjects appears to allow. The great *fact* of the Jewish Church, which was confessedly typical of and introductory to a future system, is the first of these. The corresponding fact of a kindred Institution professing to be of divine origin and exhibiting manifest tokens of that character, actually taking the place of and assuming to represent, with the consent of all mankind, this its supposed type, is another. And the necessary conclusion from the joint consideration of the two,—that the later Institution, namely, was either that very one designed by God to succeed the former: or else that for more than fifteen hundred years, it had no successor at all,—is a third. The Church Catholic, it is plain, was either the system predicted by the Prophets and foreordained of God, or no system was predicted and foreordained; because during fifteen ages no other existed. And the only answer to this which can be conceived, is, that during all that period prophecy was unfulfilled and the divine purpose frustrated.

If, therefore, no further revelation had been made, even in that case the evidence was complete. The elder Dispensation had done its part,—was cancelled,—was superseded. The new Dispensation commenced,—assumed a definite form and shape,—was recognized,—was obeyed: what more was wanted? The setting up of the new order was in itself sufficient evidence of the divine sanction. That sanction was implied in its very existence; it could have had no being without it. And when the Records of the New Covenant were promulgated, it was enough that they should *recognize* without *defining* the new ecclesiastical system, which, being itself the accomplishment of manifold prophecies, needed no further witness.

(2) Such being the state of the argument, appeal was made in the next place to those sacred Records. And these were found to contain not only the outlines—which alone was antecedently probable—but even many of the details of that economy which had already been several years in operation when they were first collected together. The office of St. James of Jerusalem, of Timothy, of Titus, and of the seven Prelates of the Asiatic Churches, was minutely traced, and proved to be identical with that of our modern Bishops, upon evidence which nothing but the necessities of a counter-theory could resist. Invested with absolute authority over all the churches and clergy of their jurisdiction, and provided with instructions which, while they formed a body of canons for their own guidance in the execution of their office, serve also as an accurate representation to the faithful in all ages of its nature and purpose, those holy men are set forth to us in the divine story as the first-fruits among those spiritual rulers whom it was the eternal purpose of God to "*make princes in all lands.*" And that they were only the first of a long line of fathers to be hereafter begotten of the Church is plain, not less from the express statements of the blessed Apostles by whom they were ordained, and by whose authority they were solemnly charged to ordain others, than by the testimony of the very men who succeeded to their chairs, and of the people who, in submitting to the government of these successors, boasted one to another, that they could trace through them to their predecessors St. James and St. John. So that, if the words of Holy Scripture be not altogether unmeaning and unsubstantial—if the Church of the Apostles be anything more than a phantom or vision—if its first rulers, St. James and St. John, Clement and Epaphroditus, Ignatius and Polycarp, were really what they seem to have been, what they claimed to be, and what they were admitted to be,—then is it most certain that they, and all their successors after them, were, as universal Christendom believed, Bishops, or Apostles, in the Church of God. And to this the adversary offers out of Holy Scripture a solitary objection, which, as being the beginning, middle, and end of their answer, it was well to notice, but which besides its utterly vain and trifling character, has not even the poor show of ingenuity with which heresy is fain to trace out of Scripture its creed of many hues. A childish play upon words and names, of which, of course, the signification might vary even from age to age, but which they chose artfully to confound with the unchangeable realities of which they were only the convenient symbols,—such has been the reasoning with which a few moderns have thought to mutilate the faith of a world, such the weapon with which they would seek to confound and put to flight "the armies of the living God."

(3.) Passing on from the evidence of the Sacred Scriptures, it was obvious to inquire next into the testimony of Christian Antiquity, and to ask of those highly-favored men who had set at the feet of Apostles, or been taught by their disciples, what was the ecclesiastical constitution under which they themselves lived. That they should be mistaken as to the matter of fact with which, from day to day, their own senses were cognizant, was impossible. And if their witness could avail to determine the canon of Divine Scripture, it might be accepted with at least as much confidence in behalf of that spiritual polity, that present and living organization, under which their own offices were administered, and by which they were visibly encompassed and girt around. Their testimony was cited at length, and found to be consistent, unequivocal, and decisive. The three orders or degrees of the sacred ministry, which they professed, without contradiction of heathen or heretic, to have received from the Apostles, and in which they recognized the fulfilmeut of many prophecies of the Holy Spirit, were not only maintained by them as an economical arrangement suitable for present need, or expedient under a particular state of the fortunes of the Church, and so capable of modification and adjustment;—such thoughts would they have abhorred, not enduring even to listen to notions so injurious to the common faith; rather did they reverently judge of them as ordained by a decree from everlasting, as a portion of the divine counsel and scheme for the salvation of sinners,—a very type also and present figure of the Most Holy Trinity, and so absolutely necessary and unchangeable throughout all times, that those saints and martyrs of God could as hardly have set themselves to contemplate a religion without Christ, as a Church without Bishops. And so constant was this belief among all lands wheresoever the Gospel had been preached, that even those misbelievers who fled out of the ark of the Church, and formed to themselves conventicles apart, never dreamed of setting up any purer nor more primitive—nay, nor any other—form of government than this, but perpetuated their errors by a succession of pseudo-bishops. And when certain women, "led away with divers lusts," and seeking to annul even the distinction between the sexes, ventured to usurp the office of teachers, and to frame a new company of believers, it was by imitating the only order which they had ever heard of, and appointing from their own ranks ***Bishops, Priests and Deacons,*** that they attempted to execute their impious plan.

It was in vain, then, for the adversaries to deny the certainty of the historical fact, which even the enemies of the Church, both by words and deeds, so abundantly confirmed. Truth, however, was not that which they sought; and so, turning away from the evidences of it which appeared on every side, they resorted to a device in meeting the argument from Antiquity, which is not, perhaps, to be surpassed by any contrivance of deliberate unbelief since the beginning of the world. "True," said they, "these fathers, and others, do bear witness to the universal acceptance of Bishops in their days, and ascribe it to the appointment of the Apostles. But then they were mistaken—that is all. It was *not* the discipline of the Apostles, though their own disciples and the whole world so long thought so, but a new office introduced into the Church a few years after they were withdrawn from the earth. Presbyterianism was, in fact, their form of discipline; and Episcopacy was substituted for it by their followers." This was their answer.

Having made up their mind at all events to reject Episcopacy, they were obliged to assign some reason for doing so. The whole world, without contradiction of a single fragment of all the ancient writings, testifies to its existence within a few years of the Apostles: this, therefore, it would have been hopeless to gainsay. Still, if it was to be spoken against with any success, its origin must needs be asserted to date from after the withdrawal of the inspired rulers of the Church. The period immediately subsequent to their departure was, therefore, the only suitable epoch for the mysterious change which their hypothesis supposes; and to this period that change was accordingly referred. And whatever we may think of the integrity, we can at least make no exception to their ingenuity.

Ancient and holy truth is not, however, to be obscured by wit and subtlety, much less by an artifice so transparent as this. The reply which was made to this notion,—which is still relied upon, as if it were not really too extravagant for any sober man to defend,—was, in a few words, such as the following:

The "*change*" of discipline asserted—supposing, for the sake of government, that its accomplishment was within the compass of things possible—must have been effected either with the consent of the Apostles or against it. If the first, then Episcopacy is still confessed to be Apostolical; but if not, then, as was observed in noticing the point above, we must believe that it was erected throughout the world under circumstances so strange and marvellous, that the establishment of Episcopacy upon the ruins of Presbytery would deserve to be ranked amongst the most extraordinary events which ever excited the astonishment of mankind. For not only does the assumed change imply either the active fraud or disgraceful apathy of all those primitive Christians in whose time and by whose consent or agency it must be supposed to have been wrought,—so that the very first generation of believers must be asserted to have apostatised from their obedience to Christ and His ordinance—but the penalty of this guilt was voluntarily incurred by them without the slightest prospect of advantage either to themselves or to any one else; the carnal ambition with which these meekest and holiest of men are charged only dooming them to be the earliest victims of persecution, and the unlawful precedence which they so unaccountably craved, even to the utter subversion of the discipline of Christ, being simply a precedence of suffering and death! And as the Bishops, on the one hand, were thus covetous of a prohibited eminence only to procure a larger share of danger and temptation, so the Presbyters, on the other, must be understood to have yielded to them with a facility equally unaccountable, resigning one after another the lawful authority with which God had entrusted them, when there was not only no motive for so shameful a compliance, but not even the pretence of any power to enforce it; and this they did silently and submissively from one end of the world to the other, not one solitary presbyter being found with zeal or spirit enough to remonstrate against it, and that, too, at the very time when whole Churches were agitated with keen debate upon the minutest points of ritual or ceremonial observance, and Christians were manifesting, as infidels have scoffingly remarked, the most watchful and sensitive jealousy upon every point of doctrine and discipline! And further, this extraordinary revolution, one of the most extensive and important which is pretended to have taken place in any period of the history of the world, accomplished in hundreds of places at the same moment, and acquiesced in by thousands and tens of thousands of men of every language and country, was effected amid a silence so deep and unnatural, that not only were the actors in it apparently unconscious of their own deed, but the whole world conspired together ever after to suppress the very memory of it, so that in all the voluminous records of Christian Antiquity there is not so much as one passing allusion to it. And when men, well reputed of for sanctity and blameless living, ventured immediately after to mock themselves and others by exalting Episcopacy as the ordinance of Christ, and to censure with solemn anathemas all who opposed themselves to it, not one mouth was opened to remind them of its true origin, nor to reproach them with their folly and deceit! Such are a few of the wild and preposterous notions which men, shrewd and sagacious in the conduct of their worldly affairs, are constrained to defend, in order that they may not be forced to resign an error which begins by taking for granted that all these are unquestionable truths!

(4.) That men should ever have set themselves, then, deliberately to impugn that form of ecclesiastical polity, to the divine origin of which Prophecy, Scripture, and History, had thus clearly and harmoniously witnessed, was very highly improbable. Of all the adversaries by whom the Church had been so rudely though vainly assaulted during fifteen successive ages, one only, and he convicted out of his own mouth, was found to attempt a work at once so daring and so absurd. And it has been shown, that not even those unscrupulous men who, in the sixteenth century, undertook with loud tongues and violent deeds to reform the corruptions of the Catholic Church, contemplated in the outset of their movement any such extravagance as this. Animated in some instances by a just abhorrence of grievous and well nigh intolerable evils, in others only by an insatiable appetite for personal distinction and aggrandizement, but in none, it is to be feared, by any adequate sense of the exceeding awfulness of the work to which they put their hands and the inestimable preciousness of that unity which they so intemperately despised,—these persons vehemently demanded the reformation which was as vehemently denied, and in a temper, as it appears, but too much akin to their own. They determined next to accomplish for themselves the needful work, of which the lawful rulers of the Church contented themselves with only admitting the necessity. That their vocation to this purpose was, at the least, imperfect, they did not at first hesitate to acknowledge. Again and again, as has been shown in these pages, they professed their willingness to resign to the Bishops the task which of right belonged to them. Any disrespect for their *office* in the abstract they emphatically disclaimed, the least token of sympathy or assistance from them they eagerly accepted. And this attitude they maintained for a long while. At length it became apparent that they must either take the decided step of casting off their allegiance to the Bishops altogether, or resign their power and authority to them. They chose the former course. And this their whole history, in spite of certain inconsistencies, would have led us to anticipate. Former concessions must now be obscured, or plausibly explained, or boldly withdrawn. The battle henceforth was not for truth, but—so far as the "reformers" were concerned—for existence. The Scriptures, from which their manifold and conflicting creeds were already so confidently derived, were invoked again for aid; and the next doctrine "wrested" out of them for the convenience of their party was this,—that Episcopacy was a corruption of the discipline of Christ. Even in this, however, they could not attain to be consistent; and the Anglican Episcopate, by what texts of Scripture they omitted to say, was specially exempted from so severe a judgment. Their error in this respect, however, has been discerned by their later disciples, and the English Bishops are now to be resisted, as no less tyrants and usurpers than their co-Apostles of the Western Church.

(5.) Such is the history of the extraordinary error which certain moderns are still found to maintain, against the united testimony of Scripture and Antiquity, and even the confessions of their own masters and teachers. Hitherto, however, with more or less success, it has been disguised, under the pretence of zeal for the Gospel, and the reformation of error; and so long as it wore this mask, it has been able to deceive many, to whom such professions were an all-sufficient recommendation. This mask has at length been removed, and the whole truth is now revealed to the world. The teachers of "Protestantism" may still amuse themselves and their disciples with the phraseology of a past age; but it will deceive no longer. They are detected. The evidence of their imposture meets us at every turn. We have found out at last what "the Gospel" and "the truth" mean in their mouths. And if they will still set themselves in array against the appointed guardians of the Faith, they must be content to do so henceforth in their real character. Their former disguise will serve them no longer. We know them now; and he must be deeply in love with error who will suffer himself to be deceived hereafter by the solicitations of so palpable a fraud.

And now to conclude. Had it been possible at an earlier period to point to the developments which have been noticed in this place, or had the argument founded upon them been already employed in vain, no other result could have been anticipated for the present attempt than such as has attended the labors of those to whom it was given in past times to bear witness to holy truth. The appointed word would have been spoken; but it would have been spoken without effect. There is, however, something so appalling in the facts which it has been reserved to us for the first time to contemplate, and which seem to indicate so plainly the approach of that final contest between the Church and the Enemy, of which Holy Scripture speaks, that we cannot but hope that at least some few of our brethren may learn at length to understand their true position, and be led to seek shelter within the Ark of God from the torrents which are beginning to pour themselves on every side. Hitherto hath the Lord "covered the deep," and "restrained the floods thereof;" but even now the storm which shall strew the earth with wrecks is rising, and gathers blackness day by day; already there are around us the tokens at least of that final apostasy towards which the world is gradually tending, and of which our Lord has warned all men in the awful words, "When the Son of Man cometh, shall he find faith on the earth?" And we of this generation seem to be summoned to choose our side, whilst yet we may—to know our enemies stripped at length of every disguise, and to prepare our hearts for that conflict, in which, though we stumble, we shall rise up again, though we fall, we shall surely triumph; "for their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of dragons, and the cruel venom of asps . . . . . their foot shall slide in due time; for the day of the calamity is at hand, and the things that shall come upon them make haste."

Communications.

For the Churchman.

Practical Books—Church and Heretical.

NO. II.

Mr. Editor,—In my last I showed that books of the practical kind, written by dissenters, had in them the elements of decay. On the contrary, from the facts therein brought forward it appears that in the Church there is an unvarying tone of sentiment upon all matters of doctrine, feeling and practice. This in the old Church, undivided, attained unto an instinctive niceness of perception which enabled men to pronounce at once upon all matters; and this feeling was a sort of infinitesimal test of Heresy even in the smallest admixture of it with truth, just as the delicate tests of Chemistry will detect the smallest proportion of poison that has been mingled with pure water. This feeling was carried out into practice, without any express laws of the Church, and solely by the individual instinct which will account for the fact noticed in my last paper, of the almost total disappearance of the Heretical writings of the first ages. This feeling exists in the true Churchman of the present day, although in a less vigorous tone, and by and by will bring about the same result.

From the above facts and principles I infer, first, that *true* Church books of practical piety preach the Church just as effectually, to a certain class of minds more effectually, than set and formal defences and apologies. These therefore should form, as I know by my own experience, a stated part of every clergyman's library for parochial use—these and none of the pious books written by men "who hate the Church at least as much as they love religion." Every book of the latter kind that we use ourselves, or lend to others, is a decay to us of our instinctive sense of the Church, and to them an encouragement to Heresy, and every Church book a strengthening of our hands a spreading of the practical feeling of the Church. Of course this is highly illiberal in me—well I am content that it should be so considered—still I say "Church-books for Church-people." It is no narrow range to confine ourselves to the limits of twenty nations for eighteen centuries.

Inference the second. We have a Tract Society and tracts. These are for the most part polemical or apologetical, and therefore intended for those without. Let us have our "tracts for those within, i. e., some of those practical books that have been the delight of Churchmen for hundreds of years, printed in tract form, for distribution by that Society. There are at present upon its lists just two of this kind,—let us have a dozen or twenty such. This is precisely what we want. The dissenters call us cold, dead and formal. Let the body of pious devotional feeling that is extant in the Church and is now totally unknown among our poorer classes be cast among us in tract form; and we need not fear for this reproach. When our communicants, poor as well as rich, are fed upon this food, and thereby are enabled to contrast the sober-sided tone of every day piety with the frantic and merely sensuous extravagance of sectarian emotion, there is no doubt which they will prefer.

Thirdly. There are in the Church, as far as concerns practical piety, different tones of temper and frames of feeling. In the practical books of the Church precisely the same variety is discernible. "Hall's Meditations" therefore will suit one, the "Sacra Privata" another, "Kempis" a third, "Beveridge's Private Thoughts" a fourth, "The Holy Living and Dying of Bishop Taylor" a fifth, and so on. A Manual of this kind may be an every day book to one, while another equally pious, yet of a different frame of feeling and temper, shall not be able to relish it. The same individual, therefore, shall be willing to give a dollar or two dollars for the practical book that *will be suitable to himself,* and yet shall not be willing to give the same sum for the chance of such a book. For however highly recommended, it may not be the one he wants, and thefore he will have to buy and buy as some clergymen and students have done until he obtains thereby one that suits him. The peculiar class of books to which I allude are manuals or books of daily religious reading. Such books of practical piety, to give Mr. Johnson's description of them, "as one may take up and lay often down and read a little of them every day will profit through a long life." In such books as these the Church is peculiarly rich. If they were printed here in America, a clergyman might easily make out a list of twenty or more, and keep them in his parish library. By lending them among his people they would soon find each the book that suited himself as a manual, and naturally desire to possess it. Such a procedure would end in fifty such books of daily practical reading being in use for one that is so at the present time. They too would be Church books, and according to the principle laid down truly preach her Church and spread her practical spirit. This, or something like it, should be done, and would be of vast service to us. It is not expensive, for the same money that then would go to the purchase of "practical books" of the true stamp is now expended on the miscalled practical piety of the dissenters, of which every line breathes an influence hostile to us. For pious people will have pious books, and if they are not supplied with the opportunity by the Church of supplying the meditative and religious sentiment with its appropriate food, they will buy and read, *or try to read,* the garbage so cheaply published, and so unfortunately pushed into circulation by the dissenters, who must be admitted to be at the present time the popular interest.

Fourthly. The nice little books, of which we have had such a swarm of late, are *not precisely the thing.* Of course they sell well for obvious reasons, yet they are not the books *to tell.* The books I allude to are those of individuals "in the Church," men of deep feelings, and deep learning, who have embodied each of them in *one book,* the devotional thoughts and meditations of a whole life. Such are the books of Andrewes, Beveridge, Kempis, Taylor, Law, and others of the class alluded to. Of course I mean no disrespect to the many Churchmen of great talents who in these latter days "have come to the help of the Lord against the shield of the mighty," and done such good work in the way of apologies and defences. But for the class alluded to, "Devotional and Practical Manuals," I should think twenty such, with all the necessary requisites, could be found among the olden books for one that is the produce of modern times

Appleton's Library has done a great deal of service in this way. Were the books a *little cheaper,* the range of them a *good deal more extensive,* and had our clergy a *thorough working feeling* of the vast possible use to the Church of such books, I should think a good deal of good might ensue, to the profit of the Appletons and to the advantage of the Church,—and this in a straight-forward way without "Secretary," "Treasurer," "Committee of Publication," or any thing else of the machinery "well paid," "well abused," and "little-useful" and very expensive of "voluntary societies," of which, Mr. Editor, I have a most hearty dislike and abhorrence.

W. A.

For the Churchman.

Bishop Hopkins' Letters.

Mr. Editor,—My last communication ended with the "short rebuke, but full of instruction," of Epiphanius, as given in the first Letter of Bishop Hopkins. (P. 29.) We are next introduced to Basil, Bishop of Ceserea, A. D. 370, of whom we are told, that his testimony, on the whole, "is conclusive to prove, not, indeed, his own individual conviction in favor of Lay Baptism, but, what is much more important, his resolution to abide, in action, by the custom of the Church." (Ib. p. 32.) True enough, and to the point, if this "custom," by which he resolved "to abide," sanctioned Lay Baptism. This is claimed in the Letter, but, whether rightly claimed remains to be proved. I do not know, that I can do better than to give so much of the testimony of Basil given in a note, as is necessary to determine the present question. After mentioning three classes of separatists, defining their character and position, and the treatment to which they were subjected by the ancients on entering, or returning to, the Church, Basil goes on to say: "But it seemed good to the Fathers, I mean, to Cyprian and our Firmilian, 'to subject all of these to one rule, [viz.,] the Cathari, i. e., the Novatians, and the Encratitæ, and the Hydroparastatæ, because the beginning of their separation was made by a schism; but those who had separated no longer had the grace of the Holy Spirit; for the communication of it failed, when their union [with the Church] was interrupted. Those who first receded, had ordination from the Fathers, and the spiritual gift by the imposition of their hands. But, (according to Bingham's Translation, L. B. c. 1. § 15,) heretics and schismatics are broken off from the Church, and become Laymen, and therefore have no power to baptize or to ordain, being no longer able to give the gift of the Holy Ghost to others, which they have lost themselves. Therefore such as are baptized by them, when they return to the Church, are to be rebaptized with the true Baptism of the Church, as being only baptized by Laymen.' But, (says Basil,) since some of the Asiatics thought fit to receive their Baptisms, for the sake of great multitudes, let them be received." He then says of the Encratitæ, "I think, since no mention is made of them, (probably in the canons of the Nicene Council,) their Baptism is to be rejected by us, and that any one, having received it, should be baptized on coming to the Church. But if this shall interfere with the general economy, let the custom and the fathers be followed, who have handed down rules for us. * * * Let it be determined, that those who come from their Baptism, be only anointed in the presence of the faithful, and so, finally, let them approach the mysteries, i. e., the Eucharist. For I know, that the brethren Izoinus, and Saturninus, who were of their order, were received by us into the chair of Bishops. Wherefore, we can no longer separate from the Church, those who were united with their [former] order; since, we have passed, as it were, a canon of communion, *by receiving the Bishops.*" (Letter, pp. 30, 31, n. 16.) It is evident, that Basil agreed in his private judgment, with Cyprian and Firmilian, and thought these to be cases of Lay Baptisms, but it does not follow that they were so *regarded* by the Asiatics, or that they *were* such in reality. This latter point has heretofore been denied in respect of the Cathari or Novatians, who had Orders and a true Baptism. And on Basil's own showing, the Encratitæ also had Orders, which fact, as appearing in the reception of their Bishops, seemed to him a sort of canon sanctioning their Baptisms. The only remaining question, is, not whether these were Lay Baptisms—which they were not, unless it is true that heresy or schism nullify orders—but whether they were *corrupt in form;* a question, now only important, (as respects the present discussion,) to show whether the Asiatics and Basil with them, allowed un-Trinitarian Baptisms. If they did, it is to be hoped that no Bishop, Priest, or Deacon will imitate their example, and then look to have his Baptism acknowledged. What then does Basil say on *this* point? "The heretics, called Encratitœ, the Saccophori, and the Apoctitœ, are not under the same rule as the Novatians, because a canon has been established concerning these, while the others have been passed by in silence. But we rebaptize those heretics." Then comes his argument. "And if, with you, rebaptization is forbidden, * * let our argument at least be acknowledged sound. For the heresy of these sects is the offspring of the Marcionites, who abhor marriage, and refuse wine, and say the creature of God is corrupt; therefore we do not admit them into the Church until they are rebaptized with our Baptism. For they cannot say, We are baptized in the Father, and the Son, and the Holy Ghost, who believe that God is the Author of evils, according to Marcion and other heretics." On this there is the following comment. "Here it is evident that Basil admitted the Novatians without rebaptization, on the ground of the canon, and that he rejected those heretics who had departed from the outer form of Baptism, thus putting the difference where it ought to be placed, on the confession of the Holy Trinity, in the sacred words dictated by our Lord himself for its rightful administration." (Letter, pp. 29, 30.) 1. Did the canon on the Novatians decide only on their Baptisms? "The 8th Canon [of the Nicene Council] decreed that the Novatian clergy * * should continue to hold their official rank, without rebaptization or reordination." (Ib. p. 26.) It must be shown therefore that Basil would have admitted Baptisms administered by Novatian Laymen on the ground of this or any other canon. 2. All rejected, and still do reject Baptisms corrupt in their outer form, and therefore such cases are irrelevant. 3. If the Baptisms of the Encratitæ were thus corrupt, why admit these and reject those of the Paulianists, which were also defective for the same reason? Moreover, Basil does not write that the aforesaid heretics did not baptize in the name of the Trinity, but that, "they *cannot say,* We are baptized in the Father," &c., i. e., consistently with their heretical notions of God. This opinion, therefore, he yields, and commendably abides "by the custom of the Church." And viewing the determination of Basil's in this light, I assent to the remark that, "if such were the disposition of all men in our own age, there would be no inducement to revive so old a controversy." (Ib. p. 32.)

It is denied, however, that Cyprian and Firmilian maintained the nullification of Orders by heresy and schism as stated by Basil, because the latter lived one hundred and twenty years too late to have any special knowledge of the controversy between Cyprian and Stephen; and also that any "such reasoning appears in the writings of Cyprian or Firmilian, or of any of the fathers when speaking of them." (Ib. p. 21.) Why, if Basil was a learned man and worthy of credit, he might have as much knowledge of this fact as we who live 1500 years later; else, what becomes of "apostolical tradition" or historical testimony? Bingham also says, "if it were not for St. Basil's testimony, I should doubt whether Cyprian had ever made use of such an argument as" that mentioned above. (L. B. c. 1. § 15.) Yet Bingham says elsewhere that "the Council of Carthage, under Cyprian, determined, that all such pretended priests lost what they received before, by virtue of a legal ordination; and that all such as were ordained by them, upon their return to the Church, were only to be received as Laymen. I know my opponents will not pretend to deny this to have been the opinion of Cyprian and the whole Council of Carthage." (Ib. c. 3. § 2.) Again, Cyprian and his associates "thought no Baptism could be valid, unless both the administrator was an authorized person, and his Baptism could also exhibit all those spiritual graces, which are ordinarily the effects of Catholic Baptism; but both these things were wanting in the Baptism of heretics, viz., both authority *and* spiritual graces; and therefore, they concluded their Baptism to be invalid." (Ib. c. 1. § 19.)

The testimony of Optatus and Ambrose has already been noticed. The next is drawn from the Council of Laodicea, A. D. 372. (Letter, pp. 34, 35.) The canons of this Council are mere repetitions of those of the Nicene Council, so extended as to subject the Quartodecimans to the same rule as the Novatians, and the Cataphygians to the same as the Paulianists. Nothing further, therefore, need be said about them.

The next authority in order is "the celebrated Jerome," who lived, A. D. 331—420. He expressly maintained "the priesthood of the Laity, * * conferred, as it were, in their Baptism," and also "asserts distinctly, the legality of laymen baptizing, in cases of necessity, justifying it on the ground that what a man receives, he can give to another." (Letter, p. 35.) A note, in the margin of my copy of Bingham, taken some years ago, at a lecture by one well versed in Church History, states that, "Jerome copied from Tertullian;" a remark justified by the preceding extracts which show at least, that these fathers agreed in opinion, while both seem to limit the practice of Lay Baptism to "cases of necessity." On this point, however, I will only refer your readers to the Churchman of March 23d ult.

But again, Jerome "defends elaborately the custom of the Church in admitting the converts from heresy without rebaptization, saying that in the controversy between Cyprian and Stephen, the Bishop of Carthage was in error." He says, "that the custom and law of the Church on this subject were derived from tradition. And he connects this tradition with the apostles by referring to the numerous heresies which already existed in their own day, of which the Epistles and Book of Revelations bore abundant testimony; and yet there is no instance in which we read of their being rebaptized." (Ib. pp. 35, 36.) He refers particularly to those who denied the reality of Christ's body, the Galatians, and Corinthians, who erred from the faith, besides mentioning heretical persons and sects. (Ib. n. 26.)

It will be remembered that Cyprian asked for scriptural proof of the reception of separatists by confirmation only, while Jerome here asks for scriptural and traditional proof of their reception with rebaptization. Most certainly, in the case of the Galatians and Corinthians who had once been christianized, none such will be found as Jerome requires, while they who maintain the invalidity of Lay Baptism, unless they are of Cyprian's school, do not ask for it. For this *would* support the idea that rebaptization is lawful, which they deny. The Galatians and Corinthians had been regularly and lawfully baptized already, and therefore the rite was not to be repeated when St. Paul begat them a second time as his sons in the Gospel. But no one now supposes that a Baptism once properly administered is to be repeated, because its recipient has subsequently fallen into heresy or schism or any other sin. Such a one is re-admitted to communion upon his repentance after submitting to the discipline of the Church, *whatever* that may be. The whole matter may be illustrated by the case of Simon Magus. He had been baptized by Philip, and being rejected by St. Peter, lived and died a notorious heretic. The apostle bid him repent of his wickedness. If he had repented, on the principles of Cyprian, as carried out at least by the Donatist and others of similar views, he must have been rebaptized. But this could not have been done at the suggestion of the apostle, as we do not read of its being done in the case of the Corinthians or Galatians, and *therefore,* these latter are claimed in the Letter, on the strength of Jerome's testimony, as indirectly proving the validity and lawfulness of Lay Baptism, because of the want of rebaptization. There is no Lay Baptism in the case; but only the question how *lapsed Christians* are to be restored to communion. A similar remark may be made on what "the Spirit saith unto the Churches" in the Revelations, so that with Jerome we may also prove from the Apocalypse, that "repentance should be required of heretics without Baptism." (Ib. p. 36. n. 26.) I will only ask farther, whether the heretics mentioned by Jerome—if not already in it—entered the Church at all?

There is however another passage in the same part of his works, which "admits of two interpretations," *referred* to in the Letter. (P. 36.) It is found in his Dialogue against the Lucife-

rians, who received "the Arian *laymen* to communion," but "pretended that the Arian Bishops were by their heresy and crimes utterly disabled from acting *in sacris* to any purpose; * * * in a word, they unbishoped them." (Ogilby, L. B. p. 52.) The passage is the following:—"Wherefore, * * either grant the liberty of ministering in sacred things to him, whose Baptism you approve; or condemn his Baptism whom you do not regard as a Priest."

"If the Arian baptizes, then he is a Bishop: if he does not baptize, then do you reject the laic, and I will not receive the Priest."

"You acknowledge him to be a Bishop, because you receive one who has been baptized by him. He (the laic) is no Christian, if he had no Priest to make him a Christian." (Ib. p. 53.) As this is claimed by both parties in the present discussion, I shall leave it to my readers to decide on its bearing; only observing, that if, in order to make "Jerome consistent with himself," (Letter, p. 36,) it, as "an *argumentum ad hominem*," proving that the Luciferians "were wrong, even on their own principle," sustains the validity of Lay Baptism, it also proves every Layman to be a Bishop, or Priest. For, "he (the laic) is no Christian, if he had no Priest to make him a Christian." Wherefore, true Baptism is connected with the ministerial act of a true Priesthood. r.

April, 1844.

For the Churchman.

An Earnest Word to Episcopalians of all Parties.

I have been recently engaged in looking over some of the more interesting periods of ecclesiastical history, and I have not been a little struck with the similarity, nay, the identity of incident and feeling, presented by the workings of the *odium theologicum* in former times and at the present day. Whenever the religious mind has not been sunk in apathy, the same exhibition of violence, passion, misconstruction and intolerance has been presented. And that exhibition, so often repeated, has caused the expression above used, the *odium theologicum*, to be adopted by the world as a name for the most bitter and unappeasable kinds of hatred. The unprincipled ambition of an Italian prince was the occasion that but a part of the Church could purge itself from the errors and corruptions of the Romish system; while the other part was arrayed in hostile opposition to that reformation. The heat, the excitement, and the violence of that period were perhaps inseparably connected with the magnitude of the occasion and the weakness of human nature. But there is no task more melancholy and more humiliating than to read the record of the disputes, the wranglings, and the virulent animosities, which for more than two centuries afterwards perpetually occurred to rend, divide, and distract the reformed portion of the Church. Read the account of them as they successively arose and successively agitated and convulsed the Christian bodies who professed to be the kingdom of the Prince of Peace, and you will be amazed and humbled at the trifling character of the questions which produced among the learned, the wise, and the good, so much unseemly and unholy strife, resulting in such scandal and irreparable wrong to the religion of the blessed Jesus.

The true source of this mortifying exhibition undoubtedly is that pointed out by St. Paul,—We "*are yet carnal.*" Its origin is in that arrogance and ambition of the individual mind, which is not content unless all other minds be pared down to its own precise standard of thought and opinion. We see the germ of the disposition in children who will not play with their fellows unless their whims and caprices are in all respects complied with. When this spirit takes the form of *party organization*, it is apt to escape the self-scrutiny even of good men; and may, by concurring circumstances, and by long indulgence, be exasperated into the excesses which we so frequently behold,—men trying to compel all others to think as they do, and when that effort fails, refusing all Christian communion and fellowship with them.

There is in the world more than one individual mind, and the attempt to make but one, to produce an *absolute unity*, is as absurd as it is tyrannical and oppressive. And yet the Christian religion requires a *certain kind* of *visible unity*. It requires its professors to be members of the Holy Catholic Church, united together, the blessed Saviour says, in a bond as real and as close as that which unites them to Him, and which unites Him to his Father. This visible unity is constituted as well as witnessed by the faith, the sacraments, and the ministry, which all alike profess, receive, and acknowledge. Our own Church, in eschewing on the one hand the errors of Rome, who, by her individual authority has added to these commonly received bonds of union, and thereby attempted to produce a slavish uniformity; and in avoiding on the other hand the faults of the various branches of dissenters, who, discarding one or more of these same bonds of union, have invariably set up some singular notions of their own in their stead; has adopted the best and the only possible mode of reconciling the two facts stated at the commencement of this paragraph, viz., the *diversity* of the *human mind*, and the *unity required* by the *Christian religion*. The position thus occupied by her is the only one on which the broken fragments of the Christian body can ever, by any possibility, be firmly united: and it is surely a singular happiness and a high privilege that we are permitted to hold out in our Master's name to our divided brethren, this ancient and only reasonable bond of unity and love. This position, which it is our peculiar happiness to occupy, does indeed present a sufficiently wide field for diversity of opinion and for friendly discussion of undecided points; but it leaves no place for angry denunciation, and for excommunicating intolerance—no place for the fierce storm that now rages in our borders. When we have rejected the errors of Rome upon one hand, and of dissent upon the other, surely we have *refined enough*. Surely within those limits there can be no differences, the determination of which in either way can be essential to salvation, or important to the well being of the Christian Church. Surely, occupying as we all do this middle ground, it cannot be essential to the interests of Christ's kingdom that one set of us should compel our brethren to come over to the same side of the hair line upon which we imagine ourselves to be standing. Why then this clamor, this alarum, this beating to arms, the rage of this contention? What is the avowed subject of it all? Why, precisely those same *trifling differences*, and gross misunderstandings and misconstructions, which have successively been used in former times to produce the same heats, and the record of which causes every Christian reader to blush for the professors of his holy religion. I speak only of the Church in our own country, when I say that the *differences* are *trifling*; but the *misunderstandings* and the *misconstructions* are *gross* and *large enough*.

It is a pity that the doctors of that religion whose essence is charity, should need to be cited to another profession for a maxim of charity and fairness in the construction of language. It is a maxim of law, that whenever the words of an instrument may be understood in two senses, they shall be taken in the best of the two, in that sense which the writer *ought* to have meant. If this rule of law could be applied to our disputes; nay, if ecclesiastical gladiators would cease to exercise their ingenuity in torturing the language of their opponents to an offensive sense, we would soon come to all necessary agreement.

From the reception they have met with on all sides, I suppose that the late Letters of the Bishop of Vermont, may be considered as a complete and authentic statement of the "Novelties which disturb our peace" If all our discussions could be conducted in the amiable and Christian spirit which this Prelate has exhibited, I am sure that the present exasperated tone of feeling would never have been produced. The only offensive thing I have seen in all the four letters is the title of them. The various topics introduced are discussed with candor, good temper, and moderation. It has grieved me, therefore, to see the spirit in which some of the opposing notices of this work have been conceived.

But I deny the propriety or justness of the title prefixed to these letters. I deny that any of the topics discussed are "Novelties," or that they are things which should "disturb our peace." On the contrary they are all, so far as principle is concerned, old mooted questions among theologians, some of them nearly as old as the Christian Church, and all of them claiming the suffrages of some of the most distinguished men of our own communion on either side. In some of the opinions advanced I concur with the learned author, in others I differ from him. But in none of the points do I see the slightest occasion for a disturbance of that peace which ought to subsist between all members of Christ's mystical body.

The question of the validity of lay baptism is put forward as the first and most prominent of the "Novelties." In common with the Roman Church and with a majority of our divines, I entirely concur with the Bishop in admitting the validity of lay baptism. But some of our brethren see, or think they see, stronger and better reasons for agreeing with the African Fathers, and with the Presbyterian divines, in denying the validity of lay baptism. In this diversity of opinion I see a very pretty arena for debate, and argument, and friendly discussion, but not the smallest provocation to a disturbance of our peace.

The second "novelty" animadverted on in a very learned and elaborate manner by the Bishop of Vermont is, "the systematic refusal of the term Church to the various orthodox communities of our non-Episcopal brethren." Now this may be a "*novelty*" to the good Bishop, but I am sure that it is no novelty to those who were raised in Episcopal families twenty-five or thirty years ago. At that time it was customary in such families very early to teach the children the distinction between "going to *church*" and "going to *meeting*."

And when you come seriously to look at the principles which are supposed to be involved in this subject, the word church is found to be used in such a variety of senses, that all the differences of opinion among Episcopalians upon this point must arise from that common source of misunderstanding, the use of the same word by opposing parties in different senses. You may define the word Church to mean the whole body of the redeemed; and then, according to one system, it will include all mankind; according to another all the elect. Define the word Church to mean the body of those who *profess faith in Christ*, and by the very terms of your definition you exclude all other circumstances from the being of the thing you have defined, and in this sense it is often popularly used by all parties. Define the word Church more strictly to mean the body of persons who receive the Christian institute in its integrity, and by the very terms of the definition, Bishop H. and all other Episcopalians will exclude from the Church, *so defined*, all who do not receive the Episcopacy. It is under this last definition alone that any controversy can arise on this subject between ourselves and non-Episcopalians; they contending that the Episcopacy is no part of the Christian institute, all parties in our Church averring that it is.

The third "novelty" treated of by the Bishop is some obscurely developed doctrine about the Real Presence in the Holy Eucharist. That any new doctrine can at this day be advanced upon this subject by those who do not receive the dogma of transubstantiation, when, ever since the Reformation, all the resources of human ingenuity have been exhausted in attempts to define and refine and elucidate it, I should be slow to believe. Every possible form of hypothesis, every sort and mode of explanation and illustration have been tried and used and disputed about over and over again. And it is in the controversies upon this subject that the Continental Reformers have inflicted most injury upon the cause of religion and of Protestantism. But Bishop Burnet declares it to have been one of the chief glories of the British Reformation, that the English Church "did not run upon the rock of defining at first so peremptorily the *manner of Christ's presence* in the Sacrament, which divided the German and the Helvetian Churches; but in that did also leave a latitude to men of different persuasions." (Preface to 2d vol.) Hooker, in his learned and admirable argument upon the subject, takes the same ground, contending that the Church of England has established only what is certainly true and important in all the other opinions. He concludes by saying, "This Bread hath in it more than the substance which our eyes behold; this cup, hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body, in that it serveth as well for a medicine to heal our infirmities and purge our sins, as for a sacrifice of thanksgiving; with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us unto the image of Jesus Christ. What these elements are in themselves it skilleth not; it is enough that to me which take them they are the body and blood of Christ; his promise in witness hereof sufficeth; his word he knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this,—O my God, thou art true; O my soul, thou art happy." (Ecclesiastic. Pol. B. 5, sec. 67.)

I would not undertake to say what Dr. Pusey meant by that obscure rhapsody which was published as his sermon, but I am very sure that Mr. Palmer means to express that precise meaning which is so perspicuously stated by Bishop H. as the doctrine of our Church. And I will venture to assert that there is hardly a Churchman in America who will not be willing to adopt that statement as his own. What then are we contending about? Why is the Church to be stopped in her onward progress by these unseemly discords? The truth is, that there is about the Eucharist so much that is transcendental, awful and mysterious, that in *every congregation* there will be diversities of feeling and of expression in relation to it, according to the varieties of constitutional temperament, feeling, and imagination, which will be found in every congregation.

It will be seen from this rapid review that the writer of this communication agrees in many points with Bishop H., and mainly differs from him in the supposition that there is any thing for American Churchmen to quarrel about. Most of the subjects discussed as "Novelties" are old, and, as it seems, never to be worn out logomachies. Now, if we had nothing else to do—if we were seated in the heart of an European kingdom, where all things were fixed and stationary, there might be some apology for fighting over again these old ecclesiastical exercises. But when we look at the diminutive size of the Episcopal Church in this country—at the precious deposit of the truth and order which is committed to its keeping, and at the spreading population upon which we must act, doubling itself every twenty-five years, a destiny more glorious opens upon us, if we will follow it—duties more arduous, and heavier responsibilities press upon us, than upon any Christian people since the first ages of Christianity. The Episcopal Church in this country is the advanced guard of Christ's kingdom in this Western world, towards which the star of empire is so rapidly moving.

And what are the characteristics of the people upon which this Missionary Church is called by Divine Providence to operate? A reckless disregard for authority, for precedent, for established custom, for the wisdom of the olden time. An overweening conceit, and an exaggerated estimate of individual capacity, power, and right, and a growing contempt for the sanctity of law, and for those barriers which the wisdom of past generations has raised against the violence and the caprice and the lust of unrestrained self-will. Under these influences the state of things among us is rapidly tending to that described by the sacred historian, when "every man did that which was right in his own eyes." This is the spirit of the age and of the country; a spirit to which, as a late Presbyterian writer most justly observed, intending the remark as a rebuke to our Church, the character and principles of the Episcopal Church are diametrically opposed. The observation is most true, and if this spirit of the age is to be corrected and successfully resisted, it can only be by the diligent inculcation and exemplification of those sound conservative principles with which the Episcopal Church of this country is entrusted for the common benefit. There is indeed a natural reaction from this spirit of the age, from unbounded licentiousness of individual will, to submission to despotism in the State, and to slavish subjection to Papal usurpation in religion. And if this spirit be not in time corrected this will be its proper euthanasia.

But instead of proceeding with the harmony and zeal and unremitting effort, which the magnitude and importance of the task requires, to the inculcation upon the dissolving social fabric of the first principles of social and religious obligation, we have stopped to quarrel among ourselves before the public about the extent and qualification of principles, with the first elements of which that public is as yet profoundly ignorant. The Episcopal press, which for a time did, and might always have continued to exercise so powerful an influence in seasoning the public mind with healthful principles, has now become but the vehicle for conveying into peaceful parishes all the odious feelings of ecclesiastical rivalry and championship, grieving the hearts and disquieting the minds of our own people, instead of aiding them in the work of informing and correcting the mass of indifferantism and licentiousness that is around them. I used to circulate these papers with diligence. Now I hide them from observation. And every week I fear that these tainted sheets will, by the last issue, have converted my people from devout hearers and doers of the word into sharp-witted critics of their minister's discourse, trying to detect there the latent germ of some newly discovered heresy.

Ought these things to be so? And is it the pleasure of my brethren that they shall continue to grow from bad to worse? I pray them rather to look at the mighty work which we have to do to save this land and this people from the evil influences which are at work upon them. Let us rather determine to go forth with united strength to the accomplishment of this work, to the faithful execution of the high trust committed to us by Divine Providence; and then, when this work is done, it will be time enough for our successors to drive away the ennui of idleness by scholastic subtleties, and by theological refinements, and by strifes about words to no profit, but to the subverting of the hearers.

It is not from a mere sickly horror of controversy, or from a wanton disregard for the sanctity of truth, that I deprecate the unnatural excitement that prevails in our communion. On the contrary, I have watched the progress of this controversy with interest, and, being remote from all the combatants and from the contagion of their angry feelings, I have examined it with candor, and have tried to analyze its materials; and the result has been a firm conviction that the language of the Apostle above cited is a perfect description of all our differences, except so far as they are affected by the question of the Divine decrees—the Calvinistic theology. With that exception they are, as to the principles involved, *mere* logomachies, strifes about words. All the theologians of our Church, *in this country*, agree about the *things* which are the subjects of controversy. They only differ about the *language* in which to express those things.

I have excepted from this remark the Calvinistic question. That indeed is a *real question*, and the only real question upon which the opinions of our Divines are irreconcileable. And that question has been *silently* operating in giving tone and body to all our avowed grounds of dissension. But that is a dispute that will never be terminated, as long as the human mind continues in its present imperfect state, and possesses only its present limited knowledge. And it is one of the boasts of our Church that she suffers not her peace to be disturbed by this source of contention, because she allows to all unlimited freedom of opinion in regard to it.

I conclude by praying my brethren of every party, in consideration of the mighty work which we have to do in this land of irreligion and licentiousness, and of the vast interests which are dependent upon our harmonious cooperation, to study the things that make for peace, and to read the statements of every brother with the anxious desire to be convinced that they are in conformity with our standards, and with the truth of God's Holy Word.

An Episcopalian.

For the Churchman.

St. Mary's Hall, Burlington, N. J.

To Andrew Thompson, Esq., Cashier of the Bank, Keesville, Essex County, New York.

Burlington, N. J., March 29, 1844.

My Dear Sir,—I came here a few days since to visit my dear daughter, who has for a year past been prosecuting her studies in St. Mary's Hall. The examinations of the pupils at the close of the Term, occupied three days. I arrived only in season to be present on the last day, when I attended the examinations in Chemistry, Geometry, and Book-keeping. About a dozen from among the best original compositions of the young ladies were read, exhibiting a clearness and depth of thought, in connexion with a well cultivated imagination and a refined taste, surpassing my anticipations. Their language and style were felicitous, and their sentiments such as evinced affectionate hearts, as well as disciplined minds.

I was much pleased with the examinations which I witnessed. They were exceedingly interesting, and were creditable alike to the pupils and to their various teachers. But what delighted me most of all, was the unaffected, uniform cheerfulness, kindness, and affection which characterized the whole family of St. Mary's. There is no disagreeable stiffness of formality about them. Their manners are artless, frank, social, bland, and winning, with the same freedom from constraint that they would exhibit in their mothers' drawing-rooms. This happy ease of manners is produced by the constant friendly and familiar intercourse between the excellent teachers and the pupils, and by the very extensive influence upon their hearts of that holy religion which teaches courtesy, kindness, cheerfulness and love.

After the examinations, the teachers and pupils sang, accompanied by the organ, an affectionate parting hymn, composed for the occasion by one of the female teachers. It was a deeply interesting scene. My own eyes, and many others, were suffused with tears.

About 9 o'clock in the evening, the family of St. Mary's Hall again assembled in the chapel of the Seminary, and the Reverend Principal performed the regular Evening Service; at the close of which, as he stood in his robes by the side of the Desk, the pupils all passed him, one by one, taking his hand and bidding him good night.

I cannot, my dear sir, conceive of a better institution than this for the training up of girls. To their health, to their physical, social, moral and religious culture, every attention is given that the fondest parents could desire. The education afforded to them is a sound and thorough one; at the same time, all the ornamental branches, and all womanly accomplishments, are duly attended to. In respect to religious advantages, few if any of the girls could enjoy as great in the most favored homes. I will only state one fact in reference to this matter, and that will be sufficient:—On the last Sunday of the Term, Bishop Doane, who is not only the Patron of the School, but also the Pastor of the pupils, confirmed thirteen of them, and admitted sixteen of them to their first Communion; and there are now among them about forty Communicants of the Church.

To conclude: I shall consider myself instrumental in conferring the highest blessings upon all young ladies whom I can be the means of introducing into this Christian school. If you would give your daughters a sound education—if you would render them accomplished women—if you would place them in a school where they will, in every respect, be as perfectly safe, and as well cared for in sickness and in health, as they would be under your own roof—if you would have them trained up in the way they should go, and become well instructed and established members of the One Holy Catholic and Apostolic Church, devout and consistent, cheerful and happy Christians—send them to be educated at St. Mary's Hall.

Bishop Doane, the Rev. Mr. Germain, and the teachers in this institution cannot fail, by God's blessing, to confer upon the Church throughout the land, incalculable and lasting benefits, by means of the multitudes of young ladies who are here educated in sound principles, and then dispersed through the length and breadth of the country, to exercise, in their respective spheres of life, the happy influence for which such an education qualifies and disposes them.

Most truly and affectionately yours,

Palmer Dyer.

For the Churchman.

The Daily Service—The Weekly Communion—The Rubrical Catechising

Rev. and Dear Sir,—The feeling is still fresh in memory, (unsatisfactory as I confess it to have been,) with which, as an invalid missionary, I sauntered through the streets of your fair city some time last fall. The season was delightful, and there was much to amuse the mind and excite attention. Yet I could not overcome the depressing sense of spiritual deprivation. The appetite of the spirit within me was unsatisfied. Often did I long to retire within the courts of some of "the houses of prayer," apart from the view of busy, bustling man, and there to hold communion with Him, whose promise to all humble comers is, "I will give you rest." But I could light upon no such refreshment. The church doors, except on some particular days in some particular parishes, were closed against worship from week's end to week's end, Sundays exclusive. Not even the comfort of one cheering chime. Bells, to be sure, I heard occasionally; but they were fire-going, not "church-going bells."

I had visited New York on other occasions, but had never before experienced this sense of—some want unsatisfied. Possibly it may interest you to know the cause of this difference in feeling. In my mission (in one of the British Provinces) I had in the previous summer been endeavoring in some sort "*to act out*," as your good Bishop says in his admirable Pastoral Letter, "The Church as it is." During the weather which admitted of having morning service without providing fires, I had the Daily Morning Service in my church. The hour I selected was 7 A. M. I was never left without a congregation, varying perhaps from forty to fifteen. Upon giving up, for the season, a service to which I became in a degree habituated—one which I had reason to believe was found profitable to others as well as to myself, it was only natural that I should miss this "*daily bread.*"

Great, I assure you, was my gratification upon perusing that part of your Diocesan's Epistle, in which he strongly recommended to his Clergy, "a prudent and judicious, but firm and decided effort to restore the practical observance of the Church's holy provisions for Daily Morning and Evening Prayer, and for hallowing all Sundays and holy days with the celebration of the Lord's Supper." There may be some who almost doubt the practicability of this blessed duty. It may be also that a few words from one, however humble and unknown, who has tried the work, and has on the whole been satisfied with the result, will give encouragement to others to go forward and fear not.

Duty belongs to man, results are with God. For the former we are accountable, but not for the latter. You will excuse me for mentioning my method with my people. When I found it necessary, in order "*to act out* the Church as she is," to introduce something new to my parishioners, however old in itself, I found it most highly advisable to explain openly in the church the grounds and reason of my conduct. The consequence was, that I had the piety and good feeling and good sense of my parish enlisted on my side. For instance: before commencing the every-Lord's day administration of the Holy Communion, I read from the pulpit copious extracts from Bishop Beveridge's excellent Sermon on *frequent Communion*. I commenced the weekly stated administration of this Sacrament on the first day of January, 1843. The communicants averaged over *twenty-six* through the whole year, in the small town under my charge. On four occasions only did the number fall short of twenty. As to the Daily Service; during last summer I had the *Morning* Prayer. Next summer, if my bodily strength admit of it, I hope (D. V.) to add the *Evening* Service. On Advent Sunday last, the commencement of the Ecclesiastical year, I made another little move towards a fuller "*acting out* the Church as it is." I allude to the Catechising of young persons "*openly* in the Church," according to the Rubric in that behalf. Our Prayer-book directs that this catechising take place at Evening Service, immediately after the second Lesson. Your Prayer-book does not restrict it to the Evening Service; but the words "*openly*," and "*in the church*," being both used in your rubric, it is evident that the Prayer-book contemplates a time when *the congregation* is assembled.

I had been in the habit of having what is called a Sunday School at 3 o'clock P. M., and the Evening Service by candle light. The Religious-instruction-*School* I have shifted to Wednesdays, (from 2 to 4 o'clock in the afternoon,) when Lessons are heard and Library-books given out. Evening Service is held at the former Sunday School hour, with the prescribed catechising. The candle-light service is retained.

In testimony of the benefit of the strictly rubrical service, I shall just mention that one of our maid-servants had a strong prejudice against going to church at 3 o'clock, considering that catechising would only be instructive to *children*. She was induced to go however, and afterwards remarked that *she derived more advantage from it than she would have done "from two sermons."*

If these few hastily written lines seem likely to help on our Divine Master's work, they are at your service. Praying the prosperity of Zion, I am your unworthy brother, and old correspondent,

Ossoriensis.

Brockville, U. C., 1844.

The Churchman.

New-York: Saturday, April 20, 1844.

Unity of Spirit.

The communication of "An Episcopalian" is long but not disproportionately to its importance. We commend it to the attention of our readers, all of whom, we venture to say, will unite with us in an expression of thanks to the writer. If the suggestion would seem neither presumptuous nor obtrusive, we would add that we should be pleased to see this "Earnest Word" reprinted in every one of our Church journals. It speaks the wishes of many hearts, and will be followed, unless we greatly err, by contributions from other pens pointing to the same result.

We need not look beyond our Prayer-book to be assured that God has given us the unity of Faith; and it is our own fault if we do not hold the one faith in the unity of spirit and the bond of peace.

Pierre E. F. McDonald.

Brooklyn, April 15, 1841.

Dear Sir,—Should the bright example of cheerful, active, and consistent Christians, be allowed to pass unheeded and forgotten?

Those who *knew* Pierre E. F. McDonald, will need but the remembrance of his companionship to urge them to follow and serve that *Master* who claimed and received *his* energies in the days of his youth.

To the *Church* which he loved, and her *pastors* who well knew *his worth*, do we look for the records of his life, and the preservation of his memory.

Yours respectfully, &c., H. J. W.

Shall his bright example be suffered to pass unheeded and forgotten? Such a question, warm from the heart of one, and expressing the wishes and expectations of many more of our readers, is itself an affecting tribute to the memory of this noble son of the Church.

We cannot pretend to meet a wish which extends, we presume, to a permanent biographical sketch, though we unite with others in looking for its fulfilment to one who knew him best, and whose pen is wont to obey the calls of affection and duty. We can but speak in general terms of Mr. McDonald's devotedness to the Church, and of his readiness on all occasions to sacrifice his own convenience to the calls of charity, and to work heartily in every measure which had the Church for its guide, and the good of men and the glory of God for its end.

As a teacher first, and afterwards a superintendent in several large Sunday schools; as one of the founders of a school in a destitute part of the city which was afterwards connected with the Mission Church of St. Matthews—that noble monument of private Christian munificence—and which enjoyed to the last the benefit of his personal supervision; as a member of our several diocesan societies, and particularly as an officer in the Young Men's Church Missionary Society, Mr. McDonald's services will be long and gratefully remembered. In some of these, and other like spheres, Mr. McDonald has steadfastly and cheerfully labored from his eighteenth year; and in all of them his judicious counsels and active charities have shown his just appreciation of the privilege of being permitted to devote himself to the service of his Master under the guidance of His Church.

One of the good works to which the grace of God moved this devout Christian to devote his energies was "The Floating Church of our Saviour for Seamen." Mr. McDonald was put on the building Committee, and in consequence of the absence of others associated with him, was left alone to direct the arrangements and completion of the work. None who knew him will forget the enthusiasm and perseverance with which he gave himself, day after day, to a task which involved him in hazards and exposures which were beyond his strength, and probably laid the foundation of his last illness. "*Place*," says a pious Churchman in whose steps Mr. McDonald was permitted to tread, "is as necessary as *Time* for the public performance of the worship of God, and where that is wanting, it must follow that by degrees religion itself will sink and decay." And if "The Floating Chapel" should be the means of preventing such decay, and of promoting the life of religion among the neglected class for whose use it is intended, it is but just to say that that *Place* of Divine Worship should be always remembered in connection with McDonald's name.

Nor was it only in connexion with these public charities that Mr. McDonald's name will be gratefully remembered. It was the same in all his relations in life. As a husband and father, as a son and brother, as a companion and friend, he was the object of universal love and admiration, and has left a fragrant memory behind him. The good offices which he rendered to all, though grateful in themselves, were much more so as being plainly the spontaneous tokens and outpourings of a genuine Christian temper. Ever cheerful, and ready to partake, as a Christian may, of all innocent and lawful recreations, he was equally ready, at all suitable times and occasions, frankly to avow and firmly to defend the principles of the Church in whose doctrines he was well grounded, and whose spirit he exemplified by his manly and consistent yet humble and unobtrusive devotion. The influence of such a man who mixed much in society, whose Christian zeal prompted him to essay, and whose Christian prudence enabled him to give a "word in season," as golden opportunities offered, and whose candor inspired respect where his arguments failed to carry conviction, does not pass away at his departure; it lives after him in many minds, and forms new centres of Christian radiance.

And it is this hope, that the words and deeds of this good man may live in the hearts of others, and quicken them to the like or greater zeal, and not the vain desire of blazoning his worth, that prompts this brief tribute to his memory. We wish that others, and among them those whose riches, or other endowments, give them a hundred-fold more means of doing good than Mr. M'Donald possessed, may, in view of what he has done, be incited by God's grace to think how much they leave undone which it is in their power to accomplish. When we look at these times of relaxed discipline, and expiring zeal and abounding worldliness, and consider how much has been done by the few who have the cause and institutions of the Church near to their heart, and give them their prayers and labors, and how little sympathy and encouragement they have received from many who have greater means, we are reminded of the words of a layman, who in his day was a burning and shining light, who manfully struggled against the very difficulties which now beset many humble and devout laymen of our Church, and who still speaks in a strain as much adapted to our time and country as to his own:

"How much it is in the power of the great ones, if they please," says Robert Nelson, "to promote the real and practical knowledge of true religion, to revive and strengthen the good discipline and order of the Church, to add life and spirit to many excellent designs, and to carry on and promote * * the work of Reformation, much beyond any thing yet affected, may not be unworthy their most serious consideration. For if a few persons, on no account considerable, and whose names are hardly known, being of the Church of England, by their frequently meeting together to pray, sing psalms and read the Holy Scriptures, and to edify one another by their religious conferences, have, through their united endeavors and the grace of God, been enabled to do so much as they have done; and to propagate and form themselves into such societies as those that are particularly called the Religious Societies* have been able to do; if they have been so instrumental in promoting the daily service among churches, with the regular administration of the Holy Sacrament of the Body and Blood of Christ every Lord's Day, and in some Churches also every Holy-Day in the year; as well as other excellent designs conformable to the practice of the Primitive days, and to the established constitution of this best reformed Church; and if they but in their private capacity, have been so serviceable to the interest of religion, and to the honor of the Church whereof they are members; and have contributed more than a little, while under the direction of their spiritual superiors, to revive the true spirit of Christianity by their charities and devotions; how much more easy would it be for persons of quality and character, if they were heartily disposed to unite in this end, to do abundantly more for reviving the piety and charity of Primitive times? They might more easily break the designs of the Atheists, Deists, and Skeptics, against our common faith; might more powerfully stop the torrent of profaneness and immorality which will be always attempting to throw down our banks; might more effectually encourage the reception of that Discipline which is so much wanted and *wished for* in this Church; and might more abundantly contribute to all that is for advancing the kingdom and dominion of God in souls, and a stricter conformity to the rules and orders which were delivered by the Apostles to the Churches."—*Nelson's Ways and Methods of Doing Good*, p. 137.

In this spirit of devotion to good works, of filial subjection to the Church, and of hearty desire to see all her provisions for godly living carried out into practice, did the subject of this brief notice spend his useful life, and with the comfort and consolation of a lively faith in his Redeemer he was taken from us before he had completed his thirtieth year. His funeral obsequies were celebrated in the Mission Church of St. Matthew by the Bishop of the Diocese, assisted by the Missionary of the Station, in the presence of many of the clergy and a numerous assemblage of friends and relatives, whose sorrows and hopes will find a meet expression in the following sad tribute which a kindred spirit has indited to his memory:

On the Death of Pierre E. F. McDonald.

Gone to the silent dead—
The last sad farewell spoken—
The dust upon thy head—
The silver cord is broken!
Thou canst not see us weep,
Thy slumber is too deep!

And on thy truthful lips
Dark Silence sets the seal,
Ah, never more can they
Thy kindly thoughts reveal:
Thy generous hand lies chill'd,
Thy warm heart-pulse is still'd!

Around are aged men,
Their thin locks bleached by time,
While thou art lying low,
Struck down in youthful prime;
The withered tree stands bent,
The sapling bough is rent!

'Twas fair with heavenly fruit,
Fasting, alms deeds, and prayer,
And holy pious thoughts,
Went up like incense rare,
And love to God and man,
Through all its sweetness ran.

And God hath call'd his own—
At holy Easter time,
When thou wast wont to hear
The church bells hallowed chime,
And at the Altar rail
The risen Saviour hail.

An angel voice was near,
Thy soul the music knew
Of Easter anthem dear,
Heaven dawned upon thy view!—
A few more weary days—
Thou too hast joined the praise!

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* Mr Nelson alludes to the Society for the Propagation of the Gospel, the Society for the Promotion of Christian Knowledge, and the Society for the Reformation of Manners, which were founded by himself and a few others like-minded. For a comparative view of the spirit of one of these societies in its origin and present state, compare Bishop Nicholson's Epistolary Correspondence and Mr. Perceval's late speech on withdrawing from the Christian Knowledge Society. Is it not a sad omen for England's Church, as well as a proof of decay or perversion when such men as Mr. Perceval are compelled to withdraw from a Society originated by such men as Robert Nelson?

Low on the lap of earth
Thy once dear body lies,
With spirits of the just
Thy soul 's in paradise,
Waiting for bliss complete,
At thy loved Saviour's feet.

Thou hast not left us—no—
For in communion dear—
Of saints, we know that thou
Art present with us here,
As when we knelt in prayer,
And felt our God was there.

We rest within the grave—
All that remains of thee,
But living in our hearts
Is thy dear memory,
Bright light to cheer us on,
Where thou before hast gone.

Oh, dear to many hearts,
As life blood dear to *one*,
We mourn thee—but for her,
The widow's God alone,
Can comfort her, and stay,
Since thou hast pass'd away.

Oh, dear to many hearts!
As life blood dear to one,
Pray, God, again we meet
When here our warfare's done,
And by thy side once more
The Crucified adore.

J. C.

WHAT IS THE CHURCH OF CHRIST? *Sirs ye are brethren*, Acts vii. 26. Baltimore: Daniel Brunner, No. 1 Charles street. 1844.

This work is introduced by a Pastoral Letter of Bishop Whittingham to the people of the Diocese of Maryland. "If others," says Bishop Whittingham, "can be induced to admit that the Body of CHRIST is a mere abstraction, an unreal notion, a name for an aggregation of individuals, without corporate organization or functions, *we cannot*, because we dare not set aside the plain letter of Scripture, which says, 'as the body is one, and hath many members, and all the members of that one body, being many, are one body; so ALSO IS CHRIST. For by one spirit we are all *baptized into one Body*. *Ye* are THE BODY OF CHRIST, and *members in particular*. So *we*, being many, *are* ONE BODY IN CHRIST, and *every one members*, one of another.' This is no description of 'an aggregation' of independent persons and communities, but 'of a body *whose life depends on its* UNITY.'"

So the Church in her office of Infant Baptism: 'Seeing now dearly beloved, that *this child* is regenerate and grafted into the BODY OF CHRIST'S Church;" and again; "We yield thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate *this infant* with thy HOLY SPIRIT, to receive him for thine own child by adoption, and to INCORPORATE him into thy holy Church.'"

We thank Bishop Whittingham for his condemnation of the opinion that "The true aspect of the Church is not so much CORPORATE as *aggregate*." In his Pastoral Letter, and in the treatise which follows it, he has shown, we think, that this view of the Church's corporate character is neither "unscriptural in principle" nor "false in fact." And if any of our Dissenting brethren shall moreover object "the notion to be dangerous in operation, because its inevitable tendency seems to be, to sink the individual responsibility of each conscience in a blind reliance on the privileges of the whole," we beg leave to reply by accommodating to our use the words of Bishop Hopkins; "The correct rationale of the matter is simply this: that the Church is ONE BODY, and for that simple reason, it *must move together, or it cannot move at all*." The clergy cannot impart the blessings of CHRIST to the people unless the people qualify themselves, through the energy of the HOLY GHOST, by repentance and faith, for the reception of these blessings, nor can the people in turn receive the sacraments from the clergy, except the latter are divinely authorized to bestow them; "merely because they are '*every one members one of another*;' for just as the human body cannot act efficiently withoutt he harmonious consent of every limb, even so the Church cannot act efficiently without the concurrence of all her members." By this consent and voluntary concurrence "the individual responsibilty of each conscience" is preserved; the necessity of due qualifications prevents all "superstitious dependence on the sacraments;" and our Lord's dispensing his blessings to his people through his ministry and sacraments, so far from interfering with "the living principle of faith," presupposes and requires it. "Every thing, therefore," again to apply to the Church in view of her divine appointment the words which Bishop Hopkins applies very justly to the P. E. Church of these United States, "is here combined which exhibits the *ideal* of the Church's admirable unity."

The treatise which Bishop Whittingham has edited is useful as establishing the point to which we have referred; viz., that the Church is a society or polity in opposition to the notion that it is a mere class or aggregation of individuals. Whether the author, in his definition of the Church, has not sacrificed too much to the love of simplicity is a question which we need not stop to discuss.

SERMONS *Preached at Glasbury, Brecknockshire, and in St. James's Chapel, Clapham, Surry. By the Rev. Charles Bradley, Vicar of Glasbury, &c.* First American, from the seventh London Edition. New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chesnut street.

These Sermons form an octavo volume of more than 230 pages in double columns. They are a favorable specimen of the Evangelical or Calvinistic school, and likely, we should think, to be popular with persons of that class. We cannot recommend them either for family or parochial reading, not only because they insinuate latent error of doctrine, but because by the exclusive exhibition of one part of the Christian system they prepare men to undervalue and reject the rest.

REPUBLICATION OF THE JOURNALS OF THE CONVENTION OF THE DIOCESE OF NEW YORK.—We are requested to state that the first number of the above named work will be published soon after the first of May. It is certainly very desirable that the undertaking be liberally patronized, and that the clergy should make what exertion they may, to this end, in their respective parishes. It is also obviously proper that every *vestry* should have a copy, and that one should be in every *parochial library*. Nor can it be doubted that there are intelligent laymen in every parish who will feel an interest in so important a department of history. Institutions throughout the country, whose object is to collect and preserve authentic historical documents, may also be expected to avail themselves of this opportunity of adding to their stock.

Our brethren of the Diocese of Western New York, whose diocesan history, was for more than fifty years, identical with ours, will, it may be presumed, lend a helping hand to this enterprise.

EPISCOPAL VISITATION.—St. Andrew's Church, *New York*, and *Williamsburgh*, have been added to the Bishop's appointments for Visitation.

MARSHALL'S NOTES ON EPISCOPACY.—A summary of the contents of this work has been lately published, and will be found on our first page. The fifth chapter entitled "Development of Modern Systems," contains a sketch of the decay of religion in the United States, for some part of which we shall endeavor to make room in a future number.

The Right Rev. the Bishop of Connecticut, having repaired to this city for the purpose of placing himself under a course of medical treatment for a complaint in his eyes, has taken lodgings at Mrs. Bacot's, 479 Broadway.

The Twenty-seventh Anniversary of the Sunday Schools of the Church in this city, will be celebrated on MONDAY APRIL 29TH; the Bishop having ventured to postpone it a few days later than was originally intended on account of the inconvenient brevity of the interval.

It will be celebrated in St. John's Chapel at 10 A. M., in St. Clement's Church at 2 P. M., and in the Mission Church of the Epiphany at half past 4 P. M.

Due notice will be given to the Schools of the Churches to which they are respectively assigned.

The Ninth of the "Selected Psalms in Metre" will be sung by the scholars. Tune, *St. Ann's*.

The unavoidable expenses will, as usual, be assessed on the different congregations; and as the indebtedness will be principally to those who will need prompt settlement, it is hoped that the parishes will give the subject immediate attention.

Clerical Changes.

The Rev. Joseph F. Phillips, having removed from this Diocese to that of Vermont, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

The Rev. P. P. Kidder having removed from the Diocese of Connecticut to that of Western New York, requests all letters and papers for him to be directed to Mayville, Chautaque county, N. Y.

The Rev. Thomas B. Fairchild has resigned the charge of St. John's Church, Cuyahoga Falls, and accepted the rectorship of St. James's Church, Wooster, Ohio, where he requests all letters and papers for him to be sent.

The Rev. Samuel Goodale having accepted a call to the Rectorship of Calvary Church, Homer, Cortlandt county, requests his letters and papers addressed accordingly.

The following was in time for last week, but unavoidably omitted. We understand that the Bishop has received similar assurances from many other parishes, though no others have been sent to us for publication.

To the Editor of the Churchman.

Rev. and Dear Sir,—At the annual parish meeting, held this day, in St. John's Church, Suffolk county, Huntington, pursuant to public notice duly given; on motion of Dr. Ray, seconded by Richard B. Post, it was

Resolved, *unanimously*, That the following address, which was read at the meeting, should be presented to our respected Diocesan; and also that a copy of the same should be transmitted to the Editor of the "Churchman," for insertion in his paper.

Respectfully, RICHARD B. POST.

April 8, 1844.

To the Right Rev. Father in God, BENJAMIN T. ONDERDONK, D. D., *Bishop of the Diocese of New York*.

WE, the Lay members and Communicants of St. John's Church, Huntington, Suffolk county, in the Diocese of New York, do express our regret at the hostility on the part of some of the brethren against the Bishop and his Clergy, evidenced in a recent Address issued to the Laity; and that so far from approving the course which these gentlemen have thought proper to adopt, we deem it our duty to make known our entire approbation of what you have done, in reference to the matter complained of in the aforesaid address, by faithfully and fearlessly discharging your duty as Bishop of the Diocese. We heartily concur in the sentiments conveyed to you by DAVID B. OGDEN, Esq., and others of our Lay brethren, and request that our names may be enrolled with those who are in favor of "an orderly, decent and Churchmanlike walk, in all things relating to the peace, prosperity and unity of the Church of God."

Done at the annual Parish meeting of St. John's Huntington, Suffolk county, on Easter Monday, 8th April, 1844.

JOHN R. RHINELANDER, M D. Senior Warden.
Richard B. Post,
Wm. M. Hawthorn, M. D.,
L. M. Thurston,
Joseph H. Ray, M. D.,
Gilbert P. Williams,
Wm. L. Rowell,
Abraham Van Wyck,
Samuel A. Van Wyck,
} Vestrymen.

True copy—Attest.

RICHARD B. POST, Clerk of Vestry.

For the Churchman.

Elijah Guion.

DIED at his residence in this city, on Easter-Day, April 7th, ELIJAH GUION, in the 74th year of his age.

The departure of this venerable servant of the Lord, calls for something more than the simple announcement of his decease. Of Huguenot descent, he was born in the township of Rye, Westchester county, on the 19th of April, 1770, where he passed his early years. Arrived at manhood, he took up his residence in this city and became a communicant of Christ Church under the rectorship of the present venerable incumbent, and continued his connection with that Church to the day of his death, though from infirmity and distant residence he was unable to attend often for the last few years, yet he embraced every opportunity of being present whenever the communion was administered, where he partook on Christmas day last.

His attachment to the Church of his ancestors was firm, without savoring of bigotry. He loved

"Her sweet communion, solemn vows,
Her hymns of love and praise;"

for in them he found a channel well suited to his devotion, which was far from partaking of a mere formal character.

His memory is identified with some of our Church institutions, among which the City Mission Society, of which he was one of the earliest promoters and active friends, was a favorite. But his great delight was in the Sunday School. In this institution he had from the first, taken a lively interest, and he will long be remembered by many as the faithful and vigilant superintendent of Christ Church Sunday School, from which for a number of years, neither summer's heat nor winter's cold could keep him, even when he had nearly arrived at the age of three score years and ten, being proverbially regular and punctual in his attendance though living more than a mile distant from the school.

His last illness (ossification of the heart) was protracted and peculiarly painful; but he bore all with the patience and resignation of a Christian. His fervent wish, during the nine weeks through which he suffered, was, that he might depart and be with Christ; but he was, at the same time, perfectly willing to wait God's own time. His disease rendered it impracticable to receive ministerial visits with any degree of satisfaction. His family would offer up short prayers or read small portions of Scripture as he desired, but he had previously well stored his mind with the blessed truths of God's word, as well as with a considerable portion of the liturgy and services which he was wont to use; and some of these were almost continually on his lips. About three weeks before his decease, while lying on his bed, he was heard to go through a great part of the Communion Service, and when he reached the sentences used at the presentation of the consecrated elements, he paused as if engaged in partaking of them, so that he seemed actually by faith to be fed "with the spiritual food of the most precious Body and Blood of our Saviour Jesus Christ." The Gloria in Eccelsis he often repeated with much fervour.

During Passion Week he frequently spoke of the solemn services of the season. On Good Friday he expressed much thankfulness for the blessings then procured for us by our Saviour. On Easter-Even his strength failed very rapidly, and he manifested great desire to depart on Easter Day, "the blessed resurrection day" as he frequently termed it, and several times in the course of the afternoon inquired if it had not yet arrived.

On Sunday morning, at an early hour, having been informed that the wished for day had at length come, he seemed much rejoiced. His utterance had now become very indistinct and his distress almost agonizing to witness. Yet he was constantly endeavoring to speak, and with his hands clasped upon his breast, such expressions as the following could be understood:—"Praise God for his mercies;"—"The Lord is nigh unto all them that call upon him, yea, all such as call upon him faithfully;"—"O, ever pray for Salem's peace; for they shall prosperous be," &c. As the hour for morning service drew near, he requested that all who could be spared from his bedside might go to Church and engage in the solemn services of the sanctuary; and at midday, when the prayers of the Church which had been desired in his behalf, had scarcely been offered up, his spirit was released from its clay tenement, and, we we trust, drank new wine that day in the paradise of God.

"Let me die the death of the righteous, and let my last end be like his?"

The funeral services were performed at St. Mark's Church, on Wednesday, 10th instant, by the Right Rev. Bishop B. T. Onderdonk, and the Rev. Dr. Lyell.

The following extract from his private diary, will serve as a specimen of his love of the Church; of his desire for her peace and prosperity; and of that spirit of humility which characterized him.

"September 28, 1843. Attended the 59th annual meeting of the Convention at St. Paul's Chapel. Regret exceedingly the excitement occasioned by the late ordination of Mr. Carey, but as I am led to believe nothing wrong was intended by any one concerned in the transaction, I made up my mind, from the commencement, to take no part in the unpleasant controversy, and have accordingly avoided entering into any discussion on the subject whatever, choosing rather to lift up my heart in prayer and supplication to the Father of all mercies, that he would keep his Church in the unity of the spirit and bond of peace, and that our errors, both of judgment and practice may not make us to be hinderers of God's word, and cause the ways of Zion to mourn, and the enemies of the religion of Christ to rejoice. I respect and esteem very highly my Bishop, as I do also Drs. Anthon and Smith, both from long personal acquaintance, and more particularly for their individual public ministrations, by which my soul has often been strengthened and refreshed, and set forward in the divine life; and ardently do I desire that I may be permitted to fill some humble place near to the mansions of glory which, I trust, they will occupy when time shall be no more.

"For my dear brethren's sake and friends,
No less than brethren dear
I'll pray—May peace in Salem's towers
A constant guest appear."

For the Churchman.

St. Matthew's Sunday School.

At the Annual Meeting of the Society of Sunday School Teachers of the Mission Church of St. Matthew, held April 17th, 1844, the following resolutions were unanimously adopted:

Resolved, That the Teachers of this School have heard with deep sorrow of the death of their beloved brother, Mr. P. E F. MCDONALD, who by his very able and faithful services as their superintendent, by his invariable kindness and amiability of deportment, together with his Christian consistency of conduct, has won their highest respect and affectionate esteem.

Resolved, That his untiring zeal in the cause of Missionary Education, especially that portion which was devoted to this School, deserves to be cherished with a grateful recollection, and that it incite us to renewed exertion in our several spheres to sustain the cause in which he was so nobly engaged.

Resolved, That we deeply sympathize with the afflicted family and friends of our departed brother, and that the Secretary transmit to them a copy of these resolutions, and cause the same to be published in the New York Churchman. H. G. MCRAY, *Sec.*

Calendar.

April.

21. Second Sunday after Easter.
25. St. Mark the Evangelist.
28. Third Sunday after Easter.

May.

1. St. Philip and St. James the Apostles.
5. Fourth Sunday after Easter.
12. Fifth Sunday after Easter, or Rogation Sunday.
13. }
14. } Rogation Days.
15. }
16. THE ASCENSION OF OUR LORD JESUS CHRIST.
19. Sunday after Ascension-Day.
26. WHITSUNDAY.
27. Monday in Whitsun-Week.
28. Tuesday in Whitsun-Week.
29. }
31. } Ember Days.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

City of New York. First Sunday after Easter, April 14th, confirmed 53 in St. Mark's Church.

Bishop Onderdonk's Appointments

For the Annual Confirmations in the Cities of New York and Brooklyn.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn*. Evening, St. Jude's Church, *New York*.

Second Sunday after Trinity, June 16, St. Andrew's Church, *New York*.

Third Sunday after Trinity, June 23, Williamsburgh, *King's County*.

Bishop Onderdonk's Appointments for Visitation.

Fifth Sunday after Easter, or Rogation Sunday, May 12, A. M., St. John's Church, *Troy*; 4 P. M. St. Luke's Chapel, West Troy, *Albany County*. Rogation day, Tuesday, 14, *Schenectady*. Ascension Day, Thursday, 16, Port Jackson, *Montgomery County*.

Sunday after Ascension Day, May 19, Garrettsville, *Otsego County*. Wednesday, 22, Little Falls, *Herkimer County*. 23, Fairfield. 24, Norway.

Whitsunday, May 26, Johnstown, *Fulton County*. Tuesday in Whitsun Week, 28, West Charlton, *Saratoga County*. Ember Day, 29, Charlton. 30, Milton. Ember Day, 31, Ballston Spa. Ember Day, June 1, Saratoga Springs, Ordination A. M., Confirmation P. M.

Trinity Sunday, June 2, A. M., Mechanicsville; 4 P. M., Stillwater. Tuesday 4, Lansingburgh, *Rensselaer County*. Thursday 6, Hoosick Falls.

First Sunday after Trinity, June 9, Trinity Church, *Albany*, Ordination A. M., Confirmation, P. M.

Where ordinations or institutions are to take place, the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt Rev. Benjamin T, 106 Franklin.
Abercrombie, Rev. Richard M., Harlem, 4th avenue, at A. Howe's
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G.T., corner Tenth st. and Fifth Avenue.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Carey, Rev. Arthur, 101 Charlton street.
Dowdney, Rev. John, 20 John st, and Williamsburgh.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, D. D. Rev. Charles W., 3 College Green.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D. D., Rev Edward Y., 159 Chambers.
Hobart, Rev. J H., 697 Broadway.
Hoyt, Rev. R., 38 Forsyth street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. C. D., 255 Greene, near Waverly Place.
Jones, Rev Lot, 192 Allen.
Leavenworth, Rev. Thaddeus M., 430 Broadway.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, Fifteenth st near Third Avenue.
Milnor, D D, Rev James, 82 Beckman.
Morris, Rev William, 76 Varick.
Nichols, Rev. Edwin A., 238 Twentieth street.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 296 East Broadway.
Peck, Rev. Isaac, 139 Grand street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue
Richmond, Rev William, Bloomingdale.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. Richard C., 185 Fourth-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 222, 22d street.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D, D., Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walter, Rev. W. H., 15 University Place.
Walton, Rev. W., 2 Abingdon square.
Wayland, Rev. John, 194 Fourth street.
Williamson, Rev. C H, 72 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Goodwin, Rev. F. J., cor. Sands and Washington sts.
Henry, D. D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh.

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex street.

☞ Clergy removing on the first of May are requested to send immediate notice to this office.

Married.

In St. Paul's Chapel, on Thursday, the 11th inst., by the Right Rev. the Bishop of New York, EDWARD HODGES, Esq., Mus. Doc., to Miss SARAH ANN MOORE, youngest daughter of the late S. Moore, M. D.

Notices.

TRINITY SCHOOL, 76 *Varick street, Rev. Wm. Morris, A.M, Rector.*—The Semi-Annual Examination of the pupils of this School will take place on Friday, April 26th, at the School, between the hours of half past 10 and half past 2. The Reverend Clergy, the Parents and Guardians of the Scholars, and all others interested in Church Education are invited to attend.

JOHN M'VICKAR,
LOT JONES,
BENJAMIN I. HAIGHT,
} *School Committee.*

SECOND FRENCH CONGREGATION.—Next Sunday evening, 21st inst., the fourth regular quarterly sermon, in aid of the Second French Congregation, will be preached by the Rev. B. C. C. PARKER, Chaplain of the Sailor's Floating Church of our Saviour. The service and singing will be in French, and the sermon in English. All friends of the cause are respectfully invited to attend. Services to commence at 7½ o'clock, in the chapel, situated corner of Nassau street and Park Row. C. H. WILLIAMSON.

April 20th, 1844.

☞ The Rev. GEORGE D. GILLESPIE will deliver a Sermon to the *Young*, in the Mission Church of the Epiphany, in Stanton-street, between Essex and Norfolk-streets, on Sunday evening next. Services to commence at half past 7 o'clock. April 20.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
March 30, 1844. 72 Murray street.

ST. SIMON'S CHAPEL.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. March 30, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
March 30, 1844. 296 East Broadway.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 10th inst., has received the following contributions:

Contributions of St Paul's ch, St Augustine, Florida, $12; part Easter offerings of St Mark's ch, Williamsburgh, L I, $4; churches in Chicago, Ill, $17 34; through E H Thomas, Esq, treasurer of the Diocese of Delaware, from Trinity ch, Wilmington, $29 47; St Andrew's ch, do, $18 90; Emmanuel ch, Newcastle, $23; St Paul's ch, Georgetown, $2 50; Christ ch, Milford, 50 cts—total, $74 37; church at M A, from an Artist, for Ash co, N C, $10; St James's ch, Boliver, Tenn, $10; Easter offerings of St Paul's ch, Troy, N Y, Rev R B Van Kleeck, rector, in part, $103 84; St Peter's ch, Cheshire, Ct, Rev F Miller, rector, half, $15; collection, St John's ch, Albion, Ill, $6 20; Trinity ch, Columbus, O, Rev A F Dobb, rector, half, $13; through J Loney, Esq, R A in Baltimore, Palm Sunday collection, in Christ ch, half, $45 12; Male Sunday school of the same, $12 53; do, $1 67; Sunday offerings of St Peter's, $36 60; Mount Calvary ch, $8; St Stephen's ch, half, $6 12; Palm Sunday coll, Ch of the Epiphany, Washington City, half, $25; Mount Calvary ch, half, $2 72; St James's ch, do, half, $5 25; All Saints' parish, Frederick, half, $10—total, $153 02; Palm Sunday offerings of the chapel of Jubilee College, per Bishop Chase, $8 17; Easter offerings of the Ladies' Sewing Society of Christ ch, Middletown, Ct, Rev Horace Hills, rector, $26; Grace ch, St Francisville, La, per Rev D S Lewis, rector, per J A Sparks, $30; St Paul's ch, Woodbury, Conn, third, $5; St Peter's ch, Plymouth, Conn, half, $25; St Paul's ch, Poughkeepsie, Rev Dr Milledoler, $14; through B O Davis, Esq, collection in Christ ch, Louisville, Ky, Rev T C Pitkin, rector, $24 80; Easter offerings of the S school of the same, $30; offerings of several Students of Shelby College, Ky, $10—total, $64 80; St John's ch, Bridgeport, Ct, per Charles Foote, Esq, half, $20. Total, $611 24.

THOMAS N. STANFORD, Treasurer,
April 17, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 10th inst, has received the following sums:

From Trinity ch, Wilmington, Del, $15 21; from St Andrew's ch, do, do, $18 90—$34 11; Ch at Chicago, Ill, by Rev W F Walker, rector, $3 52; Easter offerings, for Dr Savage's Mission at Cape Palmas, Africa, by a lady at Jamaica, $2; from children of a family at Jamaica, proceeds of their own industry, for the Rev Dr Savage's Mission at Cape Palmas, $3; St Paul's ch, Troy, N Y, Easter offering, part, per Rev R B Van Kleeck, rector, $72 85; St Paul's ch, Cheshire, Ct, per Rev F Miller, rector, half, $15; ladies of the Ch of the Ascension, N Y, 3d annual payment for support of a beneficiary at the Mission school in Athens, Greece, $80; from Sunday School Missionary Society of S S No. 34, attached to St George's ch, N Y, for China Missions, $4 16; through J Loney, Esq, R A, Christ ch, Baltimore, Palm Sunday collection, half, $45 12; Male S school of do, for Africa, $20; same ch, for foreign, special, $52 50; do, do, $1 66—119 28; St Stephen's ch, Baltimore, half, $6 13; Ch of the Epiphany, Washington, D C, Palm Sunday collection, half, $25; Mount Calvary ch, Baltimore, $2 72; St Peter's ch, Baltimore, for Africa and Athens, $5; St James's ch, do, half, $5 25; All Saints' ch, Frederick, Md, for Athens, half, $10; from a little boy's missionary box, for foreign missions, $3 55; family missionary box, for the education of a boy in Africa, named James Contee, 3d instalment, $20—$77 65; Mrs Julia E Brewer, Mt Indor's Falls, Vt, per Rev Palmer Dyer, $5; St Paul's ch, Woodbury, Ct, third, $5; young ladies of Annapolis, Md, for the support of a child in the African Mission, to be named "Hector Humphries;" $20; Christ ch, Middle Haddam, Ct, Rev S Nash, rector, towards the purchase of a boat for the African Mission, $12 50. Total, $454 07.

J. SMYTH ROGERS, Treasurer,
New York, April 17, 1844. 57 Wall-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 10th inst., the following contributions, viz:—

From Christ ch, Hudson, Rev P T Babbitt, rector, $17; Christ ch, Balston Spa, Rev D Babcock, rector, $10; St John's ch, Ogdensburgh, Rev H R Peters, rector, $25; St John's ch, Cold Spring, Harbor, Rev J Sherwood, rector, $3; Ch of the Ascension, Esopus, Rev A D Traver, rector, $3; St Ann's ch, Port Jackson, Rev O H Smith, rector, $3 11; St Peter's ch, Hobert, Rev Sheldon Davis, rector, $3 12; St Paul's ch, Troy, Rev R B Van Kleeck, rector, $45; enclosed in a note, for "Diocesan Missions," $10; Christ ch, Manhasset, Rev J P F Clarke, rector, $3 54; St Paul's ch, Glen Cove, Rev J P F Clarke, rector, $1 25. Total amount, $124 02.

C. N. S. ROWLAND, Treasurer,
April 17, 1844. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions, since acknowledgment of 10th inst., viz:—

From St John's ch, Ogdensburgh, Rev H R Peter's, rector, $18; St John's ch, Cold Spring Harbor, Rev J Sherwood, rector, $2; Ch of the Ascension, Esopus, Rev A D Traver, rector, $2; Ch of the Redemption, N Y, Rev J Pardee, rector, $5; St Peter's ch, Westchester, Rev W Powell, rector, $8 09. Total amount, $35 09.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
April 17, 1844. 55 Water street.

GEN. PROT. EPIS. S. S. UNION.—The treasurer gratefully acknowledges the receipt of $50—the donation of one of our most distinguished native artists—to be applied towards the republication of a portion of Burns's (London) smaller series of children's books. These are in progress under the title of "The Juvenile Repository."

JOHN W. MITCHELL,
Treasurer G. P. E. S. S. Union.
New York, April 17, 1844.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Mrs Ronalds, donation, $1; Church at M A, do, $2 50; Rev Wm H Frisbie, do, $2; Rev Sheldon Davis, do, $2 06. Total amount, $7 56.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 17, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Church at M A, donation, $2 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 17, 1844.

THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, thankfully acknowledges the receipt of the following donations for the poor:

From a friend, a bundle of old garments; by the hands of Stanford and Swords, from the Chapel of St Paul's College, College Point, L I, $8 75.

Further donations will be thankfully received, and may be left with Mr. Butler, 20 John street; Mr. Sparks, office of the Churchman, 109 Nassau street; Stanford & Swords, 139 Broadway; or with the Missionary, Benjamin Evans, 360 Broome street.

April 17, 1844.

MISSION CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From the Chapel of St Paul's College, College Point, L I, one third, $8 75, per Stanford & Swords.

Further donations will be thankfully received—they may be left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, 109 Nassau street; or with Jesse Pound, 50 Fourth street.

April 10, 1844.

JUST PUBLISHED.

AN INQUIRY INTO THE MINISTERIAL COMMISSION. By the Rev. Lloyd Windsor, A. M., Rector of Grace Church, Lockport.

For sale by J. A. SPARKS, Churchman Bookstore, No. 109 Nassau street, Stanford & Swords, Appleton & Co., T. J. Crowen, 633 Broadway, and at the store of the publisher, 84 Maiden Lane. April 20—6t

JUST PUBLISHED.

BISHOP ONDERDONK'S Reply to a Communication signed by Three Hundred and Twenty-eight Laymen of the Diocese of New York. Price 6¼ cents single; 50 cents per dozen; $3 per hundred.

The above Reply, together with Bishop Onderdonk's Two Pastoral Letters, The Reply of "Laic" to an Address to the Laity, and the Address of Laymen to the Bishop, have been, for greater convenience, bound together under one cover, and are for sale at 12½ cents single numbers, and $1 per dozen.

HENRY M. ONDERDONK,
April 20—2t Publisher, 4 John st., near Broadway.

EDUCATION—WASHINGTON INSTITUTE.

Thirteenth Street, near Union Place.

THE Summer arrangement of the classes will commence this week. We might speak of the care bestowed, and the provision made for the comfort and advantage of our pupils; but, at a time when nearly every place of education is announced as the best possible, we choose rather to refer to the history of our Institution for more than a quarter of a century; during the greater part of which period, and under one continuous *regime*, it has occupied the grounds now appropriated to its uses.

T. DWIGHT PORTER, M. D.
THEODORE W. PORTER, A. M.
April 20th, 1844—3t$

BELL & ENTWISLE,

Booksellers and Stationers, Alexandria, D. C.

HAVE constantly on hand all the publications of JAMES A. SPARKS, New York, and are regularly supplied with all the standard theological works of the principal publishers in the United States.

April 20—tf

JUST PUBLISHED.

NUMBER EIGHT of the Holy Bible, with a Critical Commentary and Paraphase, by Patrick, Lowth, Arnald, Whitby and Lowman. A New Edition, to be completed in sixty numbers, beautifully printed, at 25 cents each. Published and for sale by

WILEY & PUTNAM,
April 20. 161 Broadway.

WANTED by a young Lady, a Communicant of the Church, a situation as Governess in a private family in the city, or to give daily instruction to a few children at their own home. Application may be made at 371 Hudson street. April 13—2t$

FAMILY EDUCATION FOR BOYS,

At Glenville, near Port Chester, Westchester Co., N. Y.

THE REV. ELIJAH GUION, Jr., Minister of Emmanuel Church at Glenville, wishes to receive into his family a few boys from six to twelve years of age, to instruct in the ordinary branches of education or to prepare for College. An experience of several years as teacher in some of the first institutions in the vicinity of New York, as well as tutor in private families, induces him to believe that pupils placed under his charge will derive most of the advantages received from both public and private systems of instruction, without the usual objections attendant upon either.

All the pupils will be instructed in the French language, which will be made, as far as practicable, the language of the house, under the direction of one of the heads of the family, whose native tongue is French.

Due attention will be given to the health, recreation and domestic habits of the pupils. It is the design of the undersigned, that the principles of the Christian Religion shall ever be kept prominently in view, and form a striking and essential feature in the family, and that the arrangements of the whole household shall partake of the family nature, that the pupils may become habituated to those principles and associations which shall, under the divine blessing, render them useful members of society, consistent and worthy subjects of the Redeemer's Kingdom on earth, and partakers of eternal happiness hereafter.

TERMS.—Two hundred dollars per annum, payable quarterly, in advance. This includes all the ordinary charges, together with Books and Stationery, Bed, Bedding, Instruction in the Languages, &c.

The Extra Charges are:—

Instruction on the Piano Forte, including the use of instrument, and use of Music......$20 per quarter.
Instruction in Spanish............10 " "

VACATIONS.—Four weeks during the year, viz: one week at Christmas, one at Easter, and the last two weeks in September, leaving four full quarters of term time of twelve weeks each.

Glenville, April, 1844.

REFERENCES.—Rt. Rev. Benjamin T. Onderdonk, D. D., Rev. Thomas Lyell, D. D., Rev. Thomas H. Taylor, D. D., Edward W. Dunham, Esq., Whitehead J. Cornell, Esq., John Laidlaw, Esq., New York.
Rev. Benjamin C. Cutler, D. D., Brooklyn.
Rev. Thomas W. Coit, D. D., New Rochelle.
Rev. Frederick J. Goodwin.
Rev. Peter S. Chauncey, Rye.
Rev. Ambrose S. Todd, Stamford.
Rev. Benjamin M. Yarrington, Greenwich.
Samuel G. Cornell, Esq., Glenville.

Glenville is a small village on the Byram River, three miles from Port Chester and Long Island Sound, and 30 miles from New York. It is situated in a pleasant and healthy district of country, and is accessible from New York daily, by Steamboat or Railroad and Stage Coaches. The Post Office address is, "Port Chester, Westchester county, N. Y."

☞ E. G., Jr. may be seen at 507 Bowery, first house above 13th street, on Friday and Saturday of this and the following weeks. April 20—2t$

SUBSCRIPTION TO FOUND

A GALLERY OF THE FINE ARTS,

IN THE CITY OF NEW YORK.

IT being proposed to form an Association to establish, in this city, a Gallery of Pictures, Statuary, and other works of Art, on the plan that every one who pays one dollar, shall become a member of the Association, and, without further payment, be entitled to free admission to the Gallery for life: and an opportunity being now presented for laying the foundation of such Gallery, by the purchase of the Collection of Paintings, made by the late LUMAN REED, Esq., under circumstances requiring immediate action. WE, the subscribers, do severally agree to take as many Certificates of membership as are denoted by the numbers set opposite to our names respectively, and to pay therefor, one dollar each, to the Treasurer, who shall be appointed by the Board of Trustees, whenever we are informed by the Board, that the subscriptions amount to Fifteen Thousand Dollars—which Certificates, when issued, are to be filled up with the names of such persons as we may respectively designate, who shall, under such regulations as the Trustees shall prescribe, then become members of the Association.

Any of the Trustees will receive subscriptions, and furnish papers to those disposed to aid the undertaking.

As it is necessary for the Trustees to decide *on the 20th instant*, whether the enterprise is successful, or must be abandoned, it is requested that all papers, *on or before that day* be returned to JONATHAN STURGES, Esq., 125 Front street.

If the subscriptions then amount to the sum required for establishing the Gallery, agents will then be appointed to make the collections,—their names will be published,—they will each be furnished with a written authority, signed by the officers of the Board, and no other person will be authorized to make or receive collections.

BOARD OF TRUSTEES.

William H. Appleton,	Charles M. Leupp,
Horatio Allen,	R. E. Lockwood,
John H. Austin,	Jos. N. Lord,
James Brown,	Cha's E. Milnor,
Wm. C. Bryant,	Robert B. Minturn,
Wm. B. Crosby,	Hy S. Mulligan,
Thomas S. Cummings,	Stewart C. Marsh,
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Stephen M. Chester,	James McCullough,
Peter Cooper,	Lora Nash,
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Orville Dewey,	Eleazer Parmly,
Charles Denison,	J. Smyth Rogers,
Frederick De Peyster,	Peter A. Schermerhorn,
Nicho's Dean,	Jonathan Sturges,
Francis W. Edmonds,	Wm. L. Stone,
Robert Elder,	Benj'n D. Silliman,
Thomas H. Faile,	Francis Skiddy,
Walter C. Green,	Charles A. Stetson,
Geo. Grundy,	Moses Taylor,
Richard Irvin,	Thomas Tileston,
Wm. H. Johnson,	James Warren, Jr.
Wm. Kent,	Fred'k H. Wolcott,
Jas. G. King,	John Wiley,
Shepherd Knapp,	Jacob A. Westervelt.

New York, April 13th, 1844.

REPUBLICATION OF THE JOURNALS OF THE CONVENTIONS OF THE DIOCESE OF NEW YORK.

THE undersigned propose to republish, in numbers, under the supervision of the Bishop of the Diocese, and the Secretary of the Convention, the Journals of all the Conventions of the Diocese of New York from the first, which was held in 1785.

The reprint will follow exactly the originally printed Journals, including appendixes, with a careful correction of all errors evidently typographical; except that documents which are the same in different Journals, will be published only in the one in which they first appear. Suitable references will, however, be made in all the subsequent Journals with which they may have been originally printed.

When it is remembered that the Diocese has but *one copy* of its Journals from the beginning, and that there is but *one other*, (or at most, two,) complete copies to be found, as far as is known,—the importance of the present undertaking must be apparent to every one. It is earnestly hoped that it will be promptly and liberally patronized.

The numbers will be printed upon good paper, and with clear type, at intervals of three or four weeks. Each number will contain 80 octavo pages, and be sold at *Twenty-five cents.*

Any person forwarding to the Publishers (*post paid*) the sum of $1, will have four numbers sent to him by mail, immediately upon their issue.

H. M. ONDERDONK & CO.,
Publishers, 4 John street.

☞ The Utica Gospel Messenger will please give the above *three* insertions, and send the bill to Publisher's office. April 13—3t

EPISCOPAL ACADEMY OF CONNECTICUT, CHESHIRE.

THE Summer Session of this Institution will commence Wednesday, first of May, next, and continue 22 weeks. Terms, $75 per Session, including every thing but Books and Stationery. Early application is solicited. E. E. BEARDSLEY,
April 13, 1844.—4t Principal.

SCHOOL.

NEW HAVEN, CONNECTICUT.

THE Summer Term of the Misses EDWARDS'S Boarding and Day School, will commence on Monday the 6th of May. April 13—6t

PEW IN ST. BARTHOLOMEW'S CHURCH.

FOR SALE Pew No. 97 Middle Aisle, being the eighth from the Chancel, and one of the most eligibly situated in the Church. Terms moderate.

Apply to GEO. C. REEDE, Twentieth street, second house east of Broadway, south side.

April 13—3t$

A PEW IN ST. PAUL'S TO LET.

A FRONT Pew in the South Gallery of St. Paul's Chapel, No. 158, to let. Inquire of the Sexton, or at this office. April 13.

BOARDING SCHOOL FOR YOUNG LADIES.

THE Spring Term of Miss SAGAR and Miss BALLOW'S Boarding and Day School for Young Ladies, No. 10 Albion Place, Fourth street, will commence on the 11th of May. April 13—6t

The Churchman.

From the Commercial Advertiser.

Is the Episcopacy Essential to the Church?

NO. IX.

THE SCRIPTURAL MINISTRY IN THREE ORDERS.

In my last essay was offered the proof on which we support our belief that St. James was Bishop of Jerusalem, presiding over its clergy and laity, and charged with the management of its spiritual interests. There is no evidence that either of the other Apostles was in like manner restricted to any definite portion of that dominion which they were gradually gaining from Judaism and heathenism. On the contrary, it is manifest in the case of St. Paul, as we gather from the Acts of the Apostles, and from his Epistles, that as his missionary journeys have been extended through wide portions of the then civilized world, so his care and spiritual superintendance over the Churches thus planted were equally extensive. It is reasonable to infer that the other Apostles adopted, if not as laborious and extensive, yet a similar mode of propagating the Gospel. The first Epistle of St. Peter is addressed "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," and as it was in all probability written from Rome, (Babylon being the figurative name of the imperial city, 1 Peter v. 13,) there can be no doubt that many Churches in places far remote from each other were first planted and afterward nourished by his ministrations.

The Apostles, then, were not confined to any thing like the limits of a diocesan Episcopate. Nor could they be for the obvious reason that until Churches were formed and associated in communities they could not be subjected to any system of polity. In Jerusalem, indeed, as being the place where large numbers of disciples were first gathered together, there would be an early opportunity afforded to develop that system which it was designed should be carried out as fast and as extensively as need might require. For some time doubtless all the Apostles remained together at Jerusalem. This was the central point, from which all their missionary labors were directed—and here they constituted a general council for the infant Church, sending one or more of their number to neighboring districts on special missions, as occasion might require. See Acts viii. 14—ix. 31, 32, xi. 22.

Tradition, as conveyed to us by the ancient historians, informs us that the Apostles continued to reside at Jerusalem, employing their time in this manner in disseminating the Gospel, for the space of about twelve years after the ascension of our Lord. Be this as it may—we know that their journeyings and labors about this time took a much wider range. The sacred word, it is true, gives us no detailed account of the distant journeyings and missionary labors of any but St. Paul, unless indeed [illegible] ation above mentioned, in St. Peter's [illegible] epistle, may be considered an incidental proof of what he accomplished. So silently, as has been well observed, did the Apostles proceed in their mighty task of building up the Church and so truly did the kingdom of God come upon men "without observation." (Luke xvii. 20.)

But that the kingdom of Christ was established far and wide throughout the then civilized world, even in the lifetime of the Apostles, who can doubt? And moreover, who can reasonably hesitate to believe that as St. Paul, in the instances of Ephesus, Philippi and Crete, when the Churches that had been planted by him increased in numbers, and many elders had been ordained for them, requiring a more direct supervision than he could extend to them with his manifold and wide-spread "care of all the Churches," and when, in anticipation of his approaching departure, a necessity impended for the increase and perpetuity of the ministry—as under the influence of these motives he conferred his Apostolical authority upon Timothy, Epaphroditus and Titus, so also did the other Apostles in like manner place Bishops, their representatives at first, and then their successors, over distinct portions of what had before been a common spiritual dominion? That all this is very possible no one can deny; that it is in the highest degree probable we maintain upon the strength of what we have shown to be, the essential constitution of the Christian ministry; that it is certain we affirm, if any credit is to be given to the united testimony of all the writers of the first three centuries of the Christian era.

But more than this, we contend that we need not rest our case upon the uninspired evidence furnished us by the fathers, nor yet upon the supposition of what the Apostles must have done in order to establish and perpetuate the ministry of the Gospel entrusted to them, for we are prepared to show that while the last one of the chosen twelve was yet present on earth, to bear witness to the truth, and to utter his inspired condemnation against error in doctrine, or laxity in discipline, the Episcopacy was fully established, and its existence clearly recognized by him in no less than seven of the most extensive and well known Churches of the age.

The seven Churches of Asia Minor have been before alluded to, but in a connexion which did not afford an opportunity for fully developing the argument that establishes the fact of their Episcopal organization. To this point, therefore, I now solicit the reader's attention.

In the first three chapters of the Book of Revelations is contained the message which St. John was commanded by Jesus Christ to deliver "unto the seven Churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." He was "to write his message in a book and send it to them." (Chap. i. 11.) All that is recorded in these three chapters relates to places and persons and circumstances then actually in existence. In the fourth chapter he proceeds to record the sublime visions which were exhibited to him in relation to "things which must be *hereafter*." (Verse 1.) But the vision of the first chapter relates to the seven Churches expressly and exclusively. The messages, indeed, conveyed to them may be profitable to all future times, and we must now and ever lend an attentive ear to "what the Spirit saith unto the Churches." These Churches are not addressed, however, symbolically, but as communities then existing, each under the government of its spiritual head.

St. John, being in the Spirit of the Lord's Day, is spoken to in a wonderful manner, and upon turning "to see the voice that spake with him," he beholds "seven golden candlesticks, and in the midst of them one like to the Son of Man, and he had in his right hand seven stars." Now the explanation of this vision is not left to conjecture, for we are expressly informed that he who spake was Jesus Christ, (Rev. 1. 6,) "that the seven stars are the angels of the seven Churches; and the seven candlesticks are the Churches." (Verse 20.) The question to be solved then, is, who or what are these seven angels?

It is very clear that personality is attributed to them, and that they are not to be looked upon as personifications of abstract qualities. And it is as clear that they are individuals, addressed in such a manner as to preclude the idea of the word angel being employed as a noun of multitude, to represent a congregated body of men, the members of each Church in their collective capacity. Indeed it has been well observed that such a supposition would involve the absurdity of interpreting the address to each one of them, after this manner, "Unto the angel of the Church of Ephesus write"—that is, Unto the Church of the Church of Ephesus write.

The angel of the Church of Smyrna is thus encouraged—"be thou faithful unto death and I will give thee a crown of life,"—and the angel of the Church in Philadelphia exhorted, by the same allusion,—"hold that fast which thou hast, that no man take thy crown." Here a personal reward is promised to both for well doing—even the same to which St. Paul looked forward when he said, "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day. (2. Tim. iv. 8.) And the angel of the Church of the Laodiceans is rebuked for personal defects, lukewarmness and spiritual pride, and the exhortation to him is clearly a personal one throughout. (Chap. iii. 14—21.)

As to the angels, then, are addressed as single persons, so individual responsibility is attributed to them—and the peculiar responsibility, moreover, of exercising discipline. Where it has been lax and ineffectual in restraining heresies, or corrupt practices, the angels are condemned, and when it has been administered with efficiency, they are applauded.

Let us look at the first epistle—that addressed to the angel of the Church of Ephesus. This Church, as we learn, must have possessed a large body of elders, for when St. Paul, about forty years before, sent for them to meet him at Miletus, (Acts xx. 17,) there were then certainly several of them, and Timothy was afterward directed to ordain others to supply the wants of the increasing number of the disciples. These elders, however, are not mentioned, nor yet the body of the Church, as being empowered to exercise discipline, but the *angel* was commended for his "works and labors, and patience, and because he would not bear or approve them that were evil, and because he tried them which professed to be Apostles, and were not and proved them liars." (Chap. ii. verse 2.)

On the other hand, the angel of the Church of Pergamos was blamed, because, although personally he held fast the name of Christ and had not denied the faith when exposed even to martyrdom, he had neglected to execute discipline upon offenders and had permitted idolators and heretics to continue in the communion of the Church. (Chap. ii. 13, 14.) In like manner the angel of the Church of Thyatira is thus addressed—"I know thy works and charity, and service and faith, and thy patience and works; and the last to be more than the first." And yet because he suffered that woman Jezabel, who called herself a prophetess, to seduce the Lord's servants into idolatry, he is reproved. (Chap. ii. 19, 20.) Now why were these angels thus condemned for tolerating heretical opinions and corrupt practices in the Church, unless they had power, in the administration of discipline, to put a check to them? And why are they alone reprimanded if the other members of the ministerial body, and without peradventure there must have been others, had any authority in the matter?

It would be needless to enter into a more minute examination of the respective Epistles. No one can read them attentively and with an unprejudiced mind without being satisfied, from their whole tenor and from the constant and emphatic use of the singular number, that they are addressed to individuals. In the few places where the plural number is employed the Churches generally are addressed, but not in such a way as to militate in the slightest degree against the idea of a personal responsibility resting upon their respective angels.

"Whereas the Churches are called candlesticks, the angels are resembled to stars, which give light to the candlesticks. Which is a very fit emblem of those who succeeded in the place of the Apostles, whom our Lord calls the light of the world and resembles to candles, which, being put into 'candlesticks, give light to all the house.' (Matt. v. 14, 15.) Their other name of angels is never given to any but such as are placed in some high office and dignity under God. The Jews used to call their high priest by this name, because they looked on him as God's messenger to them. Our Lord himself is called the messenger, or 'angel of the covenant,' (Malachi, iii. 1,) and his Apostles, whom he left to declare the will of God to his Church, are also styled angels in the Revelation. Indeed the names of angel and Apostle are almost synonymous words; both signify the messengers of God. So that this is a very fit name for those who succeeded the Apostles in their office of declaring or telling God's message to the Church." —Potter on Church Government, chapter iv.

That these angels, then, were men of distinguished rank and great authority in the seven Churches of Asia Minor, there can be no doubt, and that these Churches consisted of large bodies of clergy as well as laity, no one, I presume, will dispute. Is not the inference, therefore, a fair one, that here, towards the end of the first century, there is scriptural evidence of the existence of seven distinct communities of Christians, each presided over by a single person, who had authority, recognized by Christ himself, to rule and administer discipline in the Church, and who was held to be individually responsible for the manner in which he executed his solemn trust?

"St. John, we know, addressed them as *angels*; but whether by a figure of speech, or because such was at that time their only designation, no candid mind can doubt that an Episcopal elder is intended; and that to them, as such, commands and revelations were given by God through his last Apostle. Thus Episcopacy would seem to be the finishing of the sacred edifice which the Apostles were commissioned to build. Until this was completed and firm, they presented themselves as props to whatever part required support. One by one they were withdrawn; and at length 'the whole building having grown together unto an holy temple,' (Ephesians ii. 21,) the Lord's promise was fulfilled to the one surviving Apostle. He only tarried until God's last temple was complete, and the Lord's 'second' coming unto it had been announced by an especial vision."—Hinds.

JONA. M. WAINWRIGHT.

Tuesday, March 19th.

A CONVERTED JEW.—About three months ago a man named Jacob Luke Goldstone, a Jew, became a Christian, and made his profession of faith in the new church, Bristol-road, Birmingham, in the presence of a numerous congregation; and since then he has been occasionally employed by the Rev. Mr. Oldham, who received him into the Church, and who was chiefly instrumental in his conversion. The other day the new convert was sent by the Rev. gentleman to the bank of Messrs. Taylor and Lloyd for £21. He received cash at the bank, but, forgetting all his previous good resolves, converted the money to his own use, absconded, and has not yet been heard of, although every exertion has been made by the police to apprehend him. He is described as being twenty years of age, tall and thin, and possessed of a Jewish accent and countenance. It is supposed that he has hurried away to America.—*Liverpool Mail.*

BLASPHEMOUS PUBLICATIONS.—*Case of Miss Roalfe.*—Miss Roalfe was yesterday placed at the bar of the Sheriff's Court, charged with vending profane and blasphemous works at her shop, 103 Nicolson street. She pleaded not guilty. Evidence having been led to prove the purchase of the works referred to in her shop, Mr. Brown, advocate, was heard on the part of the prosecution. Miss Roalfe, who conducted her own defence, made a long statement to the Court, in which she admitted the sale of the works libelled, knowing perfectly well that they contained a denial of the truth of the Christian religion, and were calculated to bring it into contempt; but denied that she sold them wickedly and feloniously. Indeed, so little did she consider her conduct criminal, that so soon as she should be at liberty she intended to resume the same practice. Mr. Tait, the presiding Sheriff, having found the charge proven, sentenced her to sixty days' imprisonment.—*Scotsman.*

DISSENTING UNION.—It is not known to the public, but it should be, that a joint production, which will amount probably to an octavo volume, and appear in the spring, is being prepared on the subject of Christian union, by many of the most distinguished men of the various Evangelical bodies of Scotland, including the names of Chalmers and Candlish, Wardlaw, King, and others.—*Watchman.*

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THIS institution, situated eight miles from Schooley's Mountain Spring, and fourteen from Easton, Pa., upon the turnpike road from Morristown to Easton, will be revived this Spring, as an English and Classical School, on Christian principles, for boys, under the care of the Rev. P. L. Jaques.

The situation of the building is remarkably pleasant and healthy, and the accommodations are ample. Mr. Jaques, who has had more than ten years' experience in constantly teaching, will be aided in the duties of the Hall, by a competent assistant. The boys will, in all respects, be treated as his own children; and their moral and religious principles will receive his especial attention.

The Hall will be opened for the reception of pupils, on the *first Monday* in next May. The year will be divided into two sessions, of five months each—allowing April and October for the spring and fall vacations. The terms will be from $130 to $135 per annum; the *half of which, will be required to be paid, each Session, in advance.*

Circulars, stating particulars, will soon be issued.

☞ *Reference.*—The Rt. Rev. G. W. Doane, D. D., L.L. D., Bishop of New Jersey; the Rev. Professor Ogilby, D. D., General Theological Seminary, and the Rev. C. H. Halsey, Sing Sing, New York; the Rev. W. Staunton, Morristown, N. J.; and the Rev. Frederick Ogilby, Philadelphia.

⁂ Apply to the Rev. Principal, at Hope, Warren County, New Jersey, until the first of April; and afterwards at the Hall, Port Colden. March 16—2m

ST. THOMAS'S HALL, FLUSHING, L. I.

THIS Institution, so advantageously known to the public, while under the supervision of the Rev. Dr. Hawks, having passed into the hands of the Rev. Wm. M. Carmichael, D.D., late Rector of St. George's Church, Hempstead, and Gerardus Beekman Docharty, A. M., late Principal of the Hemstead Seminary, is now in successful operation, as a Boarding School for Boys. The object of the proprietors is, to make it one of the very best Institutions of the kind in the country. An Institution in which parents may place their children, with entire confidence that every thing will be done which can reasonably be expected, to cultivate their minds, their morals and their hearts.

The families of the proprietors reside in the establishment, who, together with the students, will form one household, regulated and governed with parental care and authority.

St. Thomas's Hall is beautifully located in a very healthy village, within a short ride of the city of New York, and approachable not only at all times of the day, but at all seasons of the year, by means of stages and steamboats. The accommodations are on the most liberal scale, with special reference to the health, and comfort, and happiness of the student.

Boys will be received at any age, over eight, and prepared to enter college or the counting-house.

REFERENCES.

Rt. Rev. Benj. T. Onderdonk, D. D., New York.
Rev. Dr. Taylor, Rector of Grace Church.
Rev. Dr. Ogilby, Prof. in the Theological Seminary.
Rev. Dr. Seabury, Editor of the Churchman.
Rev. Dr. Moore, Richmond, Staten Island.
Hon. David S. Jones, New York.
Messrs. S. D. Skillin, D. Clarkson, Dr. Lucius Comstock, O. T. & J. Hewlett, Swords & Stanford, New York.
Messrs. Jarvis Brush, A. Van Nostrand, Brooklyn.
Rt. Rev. Henry U. Onderdonk, D. D., Philadelphia.
Rev. Dr. Ducachet, "
Rev. Dr. Coleman, "
Rev. Frederic Ogilby, "
Rt. Rev. William R. Whittingham, D. D., Baltimore.

TERMS.—One hundred dollars a session of five months, payable in advance. Sessions commence October 1, and April 1. For further information, see the Circulars, which may be had at the Hall, or at Stanford & Swords, No. 152 Broadway, New York.

REV. WILLIAM M. CARMICHAEL, D.D.
GERARDUS BEEKMAN DOCHARTY, A.M.,
March 9, 1844.—tf Proprietors.

TRINITY SCHOOL,
No. 76 Varick Street.
REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence	Sept. 1,	and end	Nov. 23.
2d do.	"	Nov. 24,	"	Feb. 15.
3d do.	"	Feb. 16,	"	May 9.
4th do.	"	May 10,	"	July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

TRINITY CHURCH CEMETERY,
AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

CHURCHMAN'S LIBRARY.
(*Recommended to patronage by the Bishops of New Jersey, Pennsylvania, Maryland, and New York.*)

A SERIES of publications, original and from the English press, in Monthly Numbers of 56 octavo pages each, on fine paper, at $2 25 a year, payable, by city subscribers, on delivery of the numbers. Mail subscribers $2, or six copies sent to one address $10, enclosed in advance, to the Publisher. Postmasters are authorized to remit for periodicals. The following works will be embraced in the series:—

A History of the English Reformation, by Massingberd; Christian Morals, by Sewell; St. Antholin's, or Old Churches and New, by Paget; Bowden's Life and Pontificate of Gregory VII.; Lives of Eminent English Laymen, by Teale; The Great Necessity and Advantage of Public Prayer and Frequent Communion, by Bishop Beveridge; Manndng's Sermons; Church Clavering, or The School-Masiter, by Gresley; Life of Wm. Wilberforce, abridged, by his Sons; Travels in the East, by Rev. H. Formby, &c.

Number 4, of this periodical is now out, containing the conclusion of Church Clavering, or the School Master, by Gresley; and the commencement of Christian Morals, by Sewell.

Southey's Book of the Church, will be commenced shortly. J. R. DUNHAM.
Flemington, N. J., March 30, 1844.

General Agents.—New York, James A. Sparks, 109 Nassau street; Philadelphia, R. S. H. George, 26 South 5th street; Boston, Charles Stimpson; Baltimore, H. Colburn; Hartford, Henry A. Parsons; New Haven, Croswell & Jewett; Troy, Young & Hart; Albany, Daniel Little; Providence, Samuel C. Blodget. March 2.

BUDS, BLOSSOMS, AND FRUITS OF THE CHURCH; or, Born in the Church, Baptized in the Church, &c. By a Candidate for Orders.
JAMES A. SPARKS,
Dec. 9. Churchman's Bookstore, 109 Nassau st.

CHEAP QUARTO BIBLES. A lot of cheap quarto Bibles with the Apocrapha, just received and for sale. Prices from $1 50 to $2 50.
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JAMES A. SPARKS,
No. 109 Nassau Street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Order of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. March 30.

STANDARD CHURCH WORKS.

PALMER'S Treatise on the Church, 2v. $5.
Burnet's History of the Reformation, best edition, 4v. $8.
Burnet's ditto, cheap edition, 3 v. $2 50.
Burnet's Exposition of the XXXIX. Articles, 8vo. $2.
Pearson's Exposition of the Creed, 8vo. $2.
Kip's Double Witness of the Church, 16mo. $1 25.
Churton's Early English Church, 16mo. $1.
Sutton on the Sacrament, 16mo. $1.
Learn to Die, by Christopher Sutton, D. D., 16mo. $1.
Learn to Live, do do 16mo. $1.
Spincke's Manual of Private Devotion, 16mo. $1.
Practical Christian, by R. Sherlock, D. D., 16mo. $1.
Maurice on the Kingdom of Christ, 8vo. $2 50.
Newman's Parochial Sermons, 2v. 8vo. $5.
Manning on the Unity of the Church, 16mo. $1.
Evans' Rectory of Valehead, 16mo. 75 cents.
Jeremy Taylor's Golden Grove, 16mo. 50 cents.
Bishop Patrick on Prayer, 16mo. 75 cents.
For sale by J. A. SPARKS, Churchman's Bookstore, 109 Nassau street. Jan. 27.

BOARDING SCHOOL, SHREWSBURY, N. J.

REV. H. FINCH, Principal.—Branches taught. English, Mathematics, Drawing, Latin, Greek, German and French Languages. Pupils limited to eight.

TERMS.—$125 per annum or $62 50 per term of five months, commencing 1st May and October; each pupil to furnish his bed and bedding.

REFERENCES.—George Gillespie, Esq., 193 Pearl st., and Thomas N. Stanford, Esq., 139 Broadway.
March 9—8t8

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 109 Nassau street, New York.

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.
HENRY ERBEN,
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ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

JUST PUBLISHED,

A NEW WORK by Rev. William Palmer. A Narrative of Events connected with the publication of the Tracts for the Times, with reflections on existing tendencies to Romanism, and on the present duties and prospects of members of the Church. By the Rev. William Palmer, M. A., of Worcester College, Oxford, author of "a Treatise on the Church of Christ," "Letters to Dr. Wiseman," &c. From the Oxford Edition. A pamphlet of about 100 pages.
JAMES A. SPARKS,
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THE ILLUSTRATED BOOK OF COMMON PRAYER.—Just published, the Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America, with the Psalter, or Psalms of David; together with the Psalms and Hymns in metre. Containing upward of seven hundred engravings on wood, in part from original designs, but principally taken from the English, and adapted to the present edition, edited by Rev. J. M. Wainwright, D. D., complete in one handsome volume, royal 8vo., superbly bound in English morocco. Price $8,50. For sale by
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WORKS ON EPISCOPACY.

DR. BOWDEN'S LETTERS to Dr. Miller; Dr. Cooke on the Invalidity of Presbyterian Ordination and Episcopacy, tested by Scripture, in two volumes, in boards, and bound in sheep; also, Leslie on Deism; West on the Resurrection; Walton's Lives; Gibson's Letters; Life of Bishop Heber, &c., for sale at low prices at the Church Depository, 20 John street, by THOMAS C. BUTLER.
January 20.

The Churchman.

EDITED BY
THE REV. SAMUEL SEABURY, D. D.
And under the General Direction and Supervision of
THE BISHOP OF THE DIOCESE OF NEW YORK,
of whom it is the Official Organ of Communication with his Diocese.

It is published every SATURDAY for the Proprietors,
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